Srimadanandatirtha Bhagavatpada's

Sri Krishnamruta Maharnava

Translated by:

Hariprasad Nellitheertha

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Acknowledgements

This work is dedicated at the lotus feet of Sri Madhwacharya, the pravartaka of the tattvavada sampradaya. Without his blessings this work would have been a non-starter. This work is also dedicated to the sacred feet of Sri Raghavendra Tirtha, whose blessings and protection have been the only reason for my continued existence.

I take this opportunity to offer my namaskaras to Sri Sri Vishwesha Tirtha Swamiji of the Udupi Pejavara Matha for being a source of inspiration in my life.

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Hariprasad N
Chaitra Shukla Pournami.
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Introduction to Sri Krishnamruta Maharnava

Krishnamruta Maharnava is one of the 37 (main) works composed by Sri Madhwacharya. It is part of what is known as the “Sarvamoola Granthas”.

This work contains more than 220 shlokas and is mainly a collation of vaishnava shlokas from various puranas. The shlokas reaffirm various practices mandated for a vaishnava. They also elucidate the importance of being a vaishnava, the chief duties and the benefits of vaishnavatva.

The work contains important instructions on following ekadashi, the importance of worshipping shaligrama and chakranika, the greatness of gopichandana and various other topics. It is an important source of information for any mAdhwa and in fact any vaishnava.

The Sumadhwavijaya gives some details about the circumstances behind the composition of the Krishnamruta Maharnava. Towards the end of his stay on earth, Sri Madhwa once visited a dhanvantari kshetra known as kokkada in Dakshina Kannada. Here, he was welcomed and worshipped by a brahmana known as Idepaditthaya. Since he belonged to the bhagavatha sampradaya which followed the panchayatana mode of worship, Sri Idepaditthaya had numerous questions about the accuracy of the madhwa mode of worship and interpretation of scriptures. Hence he requested Sri Madhwa to provide him, and his family, guidance on the same.

In order to assuage the concerns of his devotee, and also to ensure no vaishnava sustains any doubt in future, Sri Madhwa composed the Krishnamruta Maharnava which was, by design, a collection of purana shlokas. Since the puranas are a valid pramana, there could never be any doubt about the validity of what is given in the same.

Thus, Sri Madhwa blessed the followers of the dvaita sampradaya and vaishnavas in general with yet another masterpiece work to aid them on their path to sadhana and eventually moksha.

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Mangalacharana and Purpose

|| श्रीमत् हनुमभीममध्वान्तर्गत रामकृष्णवेदव्यासात्मक श्री लक्ष्मीहयग्रीवाय नमः ||

अर्चितः संस्मृतो ध्यातः कीर्तितः कथितः श्रुतः |

यो ददात्यमृतत्वं हि स मां रक्षतु केशवः || १ ||

He – who is worshipped, remembered, meditated upon, praised, is the topic of discourses, who is the giver of salvation – I bow to that *Keshava*, the controller of even *Brahma* and *Rudra*.

तापत्रयेन संतप्तं यदेतदखिलं जगत् |

वक्ष्यामि शान्तये तस्य कृष्णामृत महार्णवम् || २ ||

In order to help the world, which is suffering from the three fold misery of *Adhyatmika*, *Adibhoutika* and *Adidaivika* troubles, and to help achieve peace and happiness, I am narrating the ocean of nectar of Sri Krishna (*Srikrishnamruta Maharnava*).

Hari deeksha & Greatness of Hari Puja

ते नराः पशवो लोके किं तेषां जीवने फलम् |

यैर्न लब्धा हरेर्दीक्षा नार्चितो वा जनार्दनः || ३ ||

One who doesn't take Deeksha (initiation) into Sri Hari ('s worship) and who doesn't pray & worship Him – he is like an animal in this world. What is the purpose of such a life?

Note: Starting from this shloka, several shlokas cited from various puranas lay special emphasis on the 'archana' of Lord Hari

संसारेऽस्मिन् महाघोरे जन्मरोगभयाकुले |

अयमेको महाभागः पूज्यते यदधोक्षजः || ४ ||

In this life, which is full of big miseries such as birth, disease, fear etc, the worship of Adhokshaja is the only big fortune.

स नाम सुकृती लोके कुलं तेन ह्यलङ्कृतम् |

आधारः सर्वभूतानां येन विष्णुः प्रसादितः || ५ ||

Vishnu is inside all and is the controller of all. He is also the refuge for all. One who pleases Him through his worship – he alone is the fortunate one in this world. Such a person alone will bring glory to his lineage

यज्ञानां तपसां चैव शुभानां चैव कर्मणाम् |

तद्विशिष्टफलं नृणां सदैवाराधनं हरेः || ६ ||

More than Yagnas, Tapas and other daily (routine and good) activities, it is the continuous worship of Lord Hari that will lead humans towards salvation (Moksha)

कलौ कलिमलध्वंसिसर्वपापहरं हरिम् ।

येऽर्चयन्ति नरा नित्यं तेऽपि वन्द्या यथा हरिः ॥७ ॥

The worship of Lord Hari leads to the destruction of ignorance caused by Kali and the removal of all sins. A person who does such daily worship of the Lord is also to be revered – just like Vishnu himself

नास्ति श्रेयस्करं नृणां विष्णोराराधनान्मुने ।

युगेऽस्मिन्स्तामसे लोके सततं पूज्यते नृभिः ॥८ ॥

O Muni! In this Kali Yuga, when Tamasa Guna is all pervading, there is nothing more beneficial for Jivas than the worship of Lord Hari. Therefore, those who are eligible for salvation always worship Him

अर्चिते देव देवेशे शङ्ख चक्र गदाधरे ।

अर्चिताः सर्वदेवाः स्युर्यतः सर्वगतो हरिः ॥९ ॥

Lord Hari is all pervading. He is always ornate with Shankha, Chakra and Gada. He is the controller of even Brahma (and others) who are the controllers of Indra and other devatas. Hence, if Vishnu is worshipped, in effect, all the others are also worshipped!

स्वर्चिते सर्वलोकेशे सुरासुरनमस्कृते ।

केशवे कंस केशिघ्ने न याति नरकं नरः ॥१० ॥

Keshava is the Lord of the Universe, one who is worshipped by devatas such as Brahma and Shiva and asuras such as Prahlada, one who destroyed Kamsa & Keshi, one who is the controller of Brahma and Rudra; One who worships Him with complete devotion will never be condemned to hell.

(शङ्करः) || सकृदभ्यर्च्य गोविन्दं बिल्वपत्रेण मानवः |

मुक्तिभागी निरातन्की विष्णुलोके चिरं वसेत् || ११ ||

Shankara said:: Even if one worships Govinda only once (for those in great difficulty) with Bilvapatra (read Tulasi), such a person will become eligible for Moksha. Such a person will be free from troubles and will later reside in Vaikunta and other Vishnu Lokas eternally

(शङ्करः) || सकृदभ्यर्चितो येन देवदेवो जनार्दनः |

यत्कृतं तत्कृतं तेन संप्राप्तं परमं पदम् || १२ ||

Shankara said:: One who worships Janardana, the Lord of all Lords, at least once with complete devotion is indeed blessed and such a person will attain the highest position of Moksha.

सकृदभ्यर्चितो येन हेलयाऽपि नमस्कृतः |

स याति परमं स्थानं यत्सुरैरपि दुर्लभम् || १३ ||

One who worships or prays to the Lord at least once, even for the sake of fun, will attain Vaikunta, which is otherwise difficult to attain even for Devatas

(नारदः) || समस्तलोकनाथस्य देवदेवस्य शार्ङ्गिणः |

साक्षाद्भगवतो विष्णोः पूजनं जन्मनः फलम् || १४ ||

Narada said:: The main purpose/reward of the human life is to worship that Vishnu who is the Lord of the Universe, who is the Lord of even devatas such as Brahma and Rudra, who is the holder of Sharnga (bow) and who has all the auspicious attributes!

(पुलस्त्यः) || भक्त्यादूर्वाङ्कुरैः पुम्भिः पूजितः पुरुषोत्तमः |

हरिर्ददाति हि फलं सर्वयज्ञैश्च दुर्लभम् || १५ ||

Pulastya said:: If one worships Purushottama with devotion, albeit offering just blades of Kusha grass, Hari definitely grants such a person fruits (results) much more than what even Yagnas can fetch!

विधिना देवदेवेशः शङ्खचक्रधरो हरिः |

फलं ददाति सुलभं सलिलेनापि पूजितः || १६ ||

If one worships Hari even only with water, He, who is the controller of all the Gods and who wears Shankha and Chakra, grants results very easily.

(धर्मः) || नरके पच्यमानस्तु यमेन परिभाषितः |

किं त्वया नार्चितो देवः केशवः क्लेशनाशनः || १७ ||

For those suffering in hell, Dharma (Yama) asks – "How come you did not worship Hari, the one who relieves us from miseries and who is the Lord of even Brahma and Rudra?"

(धर्मः) || नारसिंहो हृषीकेशः पुण्डरीकनिभेक्षणः |

स्मरणान्मुक्तिदो नृणां स त्वया किं न पूजितः || १८ ||

Yama asks:: "How come Vishnu, the one who took the form of Narasimha, one who is the controller of all senses (Hrishikesha), who has eyes which resemble Lotus petals, and who grants salvation to those who merely think of Him, was never worshipped by you?"

Note: Starting from this shloka, the following several shlokas highlight the importance of 'smarana' of Lord Hari

द्रव्याणामप्यभावे तु सलिलेनापि पूजितः |

यो ददाति स्वकं स्थानं स त्वया किं न पूजितः || १९ ||

“Why did you not worship Vishnu who grants His place (Moksha) even if one worships him with just plain water (when other materials are unavailable)?”

(ब्रह्मा) || गर्भस्थिता मृता वाऽपि मुषितास्ते सुदूषिताः |

न प्राप्तायैर्हरेर्दीक्षा सर्वदुःखविमोचनी || २० ||

Brahma said:: Initiation as a Vaishnava removes all misery. One who does not take such an initiation will always be subjected to the trouble of experiencing birth and death. Such persons will become thieves and will always be condemned.

(मार्कण्डेयः) || सकृदभ्यर्चितो येन देवदेवो जनार्दनः |

यत्कृत्यं तत्कृतं तेन सम्प्राप्तं परमं पदम् || २१ ||

Markandeya said:: One who worships Vishnu, the Lord of Brahma and other devatas and the One who destroys the cycle of birth and death, even once – such a person will surely achieve all his goals. Such a person will attain the highest position of Mukti

धर्मार्थकाममोक्षाणां नान्योपायस्तु विद्यते |

सत्यं ब्रवीमि देवेश हृषीकेशार्चनादृते || २२ ||

O Lord of Indra and other devatas – In order to achieve even one of the Purusharthas among Dharma, Artha, Kama and Moksha, there is no other way than worshipping the Lord. This statement of mine is the truth

Notes: This was the vachana of Markandeya to Rudra, whom he addresses as devesha.

(रुद्रः) || तस्य यज्ञवराहस्य विष्णोरमित तेजसः |

प्रणामं येऽपि कुर्वन्ति तेषामपि नमो नमः || २३ ||

Rudra said:: Vishnu is the one who has taken the form of Yagnavaraha and He is infinitely radiant. One who worships the Lord – to him also I offer my respects.

(मरीचिः) || अनाराधितगोविन्दैर्नरैः स्थानं नृपात्मज |

न हि सम्प्राप्यते श्रेष्ठं तस्मादाराधयाच्युतम् || २४ ||

Marichi said:: O son of the King! One who doesn't worship Govinda will never attain the supreme position of Vaikunta. Therefore, do worship Achyuta

(अत्रिः) || परः पराणां पुरुषस्तुष्टो यस्य जनार्दनः |

स चाप्नोत्यक्षयं स्थानं सत्यमेतत् मयोदितम् || २५ ||

Atri said:: One who receives the grace of Vishnu, who resides in everybody's heart and is greater than even the best devatas such as Brahma – such a person will surely attain the indestructible Vaikunta. What I have said is indeed true!

(अङ्गिराः) || यस्यान्तः सर्वमेवेदमच्युतस्याव्ययात्मनः |

तमाराधय गोविन्दं स्थानमग्र्यं यदीच्छसि || २६ ||

Angira said:: Vishnu, One whose nature is indestructible and who does not undergo growth, decay etc, One within whom the entire Universe resides – do worship Him if you desire to attain the best position

(पुलस्त्यः) || परम् ब्रह्म परम् धाम योऽसौ ब्रह्म सनातनम् |

तमाराध्य हरिं यान्ति मुक्तिमप्यति दुर्लभाम् || २७ ||

Pulastya said:: Vishnu is the Supreme Personality. He is the main refuge for all. He is full of infinite auspicious attributes and has no beginning nor any end. Those who worship Him obtain Moksha, which is otherwise impossible to obtain.

(पुलहः) || ऐन्द्रमिन्द्रः परम् स्थानं यमाराध्य जगत्पतिम् |

प्राप यज्ञपतिं विष्णुं तमाराधय सुव्रत || २८ ||

Pulaha said:: O Noble man! You too worship Vishnu, whose worship, through hundred yagas, by Purandara got him the position of the leader of Gods

प्राप्नोत्याराधिते विष्णौ मनसा यद्यदिच्छति |

त्रैलोक्यान्तर्गतं स्थानं किमु लोकोत्तरोत्तरान् || २९ ||

Those who worship Vishnu get all their desires, related to anything in the three worlds, satisfied. Similarly, they also obtain Vaikunta, which is even better than the three worlds (better than heaven)

येऽर्चन्ति सदा विष्णुं शङ्खचक्रगदाधरम् |

सर्वपापविनिर्मुक्ताः परम् ब्रह्म विशन्ति ते || ३० ||

Those who worship Vishnu, the one who wears Shankha, Chakra and Gada, will lose all their sins and will enter (the abode of) Vishnu, One who is the best and One who is full of auspicious attributes

ततोऽनिरुद्धं देवेशं प्रद्युम्नं च ततः परम् |

ततः संकर्षणं देवं वासुदेवं परात्परम् || ३१ ||

One who gets liberated from the bondage of this world will enter the form of Aniruddha first; He will then enter the form of Pradyumna, the Supreme amongst all; Next, the soul will enter the form of Samkarshana, the form which is full of activities; Finally, the soul enters the form of

Vasudeva, the form which is greater than even Ramaa, Brahma and others

वासुदेवात्परं नास्ति इति वेदान्तनिश्चयः ।

वासुदेवं प्रविष्टानां पुनरावर्तनं कुतः ।। ३२ ।।

Vedanta has decided that there is nothing greater than Vasudeva. How then can one return to this material world after having reached Vasudeva?

(अत्रिः) ।। यो यानिच्छेन्नरः कामान् नारी वा वरवर्णिनी ।

तान्समाप्नोति विपुलान् समाराध्य जनार्दनम् ।। ३३ ।।

Atri said:: Whether it is a (qualified) man, or a woman born in the right Varna (or having the right lakshanas), One who worships Lord Janardana with devotion will have all their good wishes satisfied

(कौशिकः) ।। अनाराधित गोविन्दा ये नरा दुःखभागिनः ।

आराध्य वासुदेवं स्युर्नित्यानन्दैकभागिनः ।। ३४ ।।

Koushika said:: Those people who are undergoing immense suffering due to lack of worship of Govinda, such people can attain eternal bliss (Moksha) by just worshipping Vasudeva

(ब्रह्मा) ।। बाहुभ्यां सागरं तर्तुं क इच्छेत पुमान्भुवि ।

वासुदेवमनाराध्य को मोक्षं गन्तुमिच्छति ।। ३५ ।।

Brahma said:: Who can ever wish to cross the ocean just by the power of their own hands? Similarly, who can ever hope to attain Moksha without worshipping Vasudeva?

(शङ्करः – पराशरः) || कृते पापेऽनुतापो वै यस्य पुंसः प्रजायते |

प्रायश्चित्तं तु तस्योक्तं हरिसंस्मरणं परम् || ३६ ||

Parashara said:: If someone commits sin and then repents for it, Shastras have prescribed an atonement for such a person – the remembrance (chanting) of Lord Hari's name!

नाम्नोस्ति यावती शक्तिः पापनिर्हरणे हरेः |

तावत्कर्तुं न शक्नोति पातकं पातकी जनः || ३७ ||

The amount of sin that is burnt away by the mere name of Lord Hari is so much that even the worst sinners cannot commit (that amount of sin)!

(ब्रह्मा) || नह्यपुण्यवतां लोके मूडानां कुटिलात्मनाम् |

भक्तिर्भवति गोविन्दे स्मरणं कीर्तनं तथा || ३८ ||

Brahma said:: Those people who have never committed any good deed (Punya) since many lives, those who do not have any mind, those who are of Tamasic nature; such people in this Universe do not like Bhakti nor chanting and remembering Govinda's name

तदैव पुरुषो मुक्तो जन्मदुःख जरादिभिः |

जितेन्द्रियो विशुद्धात्मा यदैव स्मरते हरिम् || ३९ ||

Only when one gains control over his senses, has a pure heart and chants the name of Lord Hari, does a Purusha get liberated from the cycle of birth, sorrow, ageing and other such sufferings

प्राप्ते कलियुगे घोरे धर्मज्ञानविवर्जिते |

न कश्चित् स्मरते देवं कृष्णं कलिमलापहम् || ४० ||

But, as Kali Yuga progresses, as the knowledge of Dharma reduces, people will not remember nor chant the name of Hari, though it has the power to burn all the sins committed due to the influence of Kali

न कलौ देवदेवस्य जन्म दुःखापहारिणः ।

करोति मर्त्यो मूडात्मा स्मरणं कीर्तनं हरेः ||४१ ||

In Kali Yuga, the ignorant do not worship nor meditate on Lord Hari – One who is the Lord of all Gods, and the one who washes away all our sorrow

ये स्मरन्ति सदा विष्णुं विशुद्धेनान्तरात्मना ।

ते प्रयान्ति भवं त्यक्त्वा विष्णुलोकमनामयम् ||४२ ||

One who always remembers Lord Vishnu with sincerity and with a pure heart, such a soul will escape the cycle of life & death and attain the abode of Vishnu.

गर्भ जन्म जरा रोग दुःखसंसारबन्धनैः ।

न बाध्यते नरो नित्यं वासुदेव मनुस्मरन् ||४३ ||

One who remembers Narayana daily will never be troubled by the miseries of life such as gestation, birth, ageing, disease and other sorrows.

यममार्गं महाघोरं नरकाणि यमं तथा ।

स्वप्नेऽपि नैव पश्येत यः स्मरेद्गरुडध्वजम् ||४४ ||

One who constantly remembers Lord Garudadhwaja will never see the path of Yama nor will they ever see hell – not even in their dreams!

हृदि रूपं मुखे नाम नैवेद्यमुदरे हरेः |

पादोदकं च निर्माल्यं मस्तके यस्य सोऽच्युतः ||४५ ||

A devotee who keeps (remembers) the form of Achyuta in his heart, who always has His name on his lips, feeds Naivedya of Lord Hari to his stomach and keeps the tirtha and Nirmalya on his head, such a person will attain salvation.

गोविन्दस्मरणं पुंसां पापराशि महाचलम् |

असंशयं दहत्याशु तूलराशिमिवानलः ||४६ ||

Just as a mere spark burns down an entire mound of cotton, so does chanting the name of Lord Govinda burn down an entire mountain of sin. Let there be no doubt about this!

(अगस्त्यः) ||स्मरणादेव कृष्णस्य पापसंघात पञ्जरम् |

शतधा भेदमायाति गिरिर्वज्रहतो यथा ||४७ ||

Agastya said:: Just like the (wings of) mountains were destroyed by the power of Vajrayudha, similarly the cell (jail) that a soul is wrapped in (i.e. Sthoola and Sookshma Shareeras) is destroyed by remembering the name of Lord Krishna

कृष्णे रताः कृष्णमनुस्मरन्तः तद्भावितास्तद्गतमानसाश्च |

ते भिन्नदेहाः प्रविशन्ति विष्णुं हविर्यथा मन्त्रहुतं हुताशे ||४८ ||

The more qualified souls (Satthvik) are always interested in Lord Krishna. They constantly remember Krishna and are always devoted to Him. Their heart is always on Krishna. Such souls reach Vishnu even though they lose their bodies, just like the Havis (fire-offerings) which reach Agni when offered with Mantras (even though they get burnt outwardly).

सा हानिस्तन्महच्छिद्रं सा चान्धजडमूकता |

यन्मुहूर्थं क्षणं वाऽपि वासुदेवो न चिन्त्यते || ४९ ||

It is a big mistake and big loss for a human, if he does not remember Vasudeva even for a Muhurtha or second! Such a mistake is equal to blindness (not reading Shastras), laziness (keeping quiet instead of reading His stories) and dumbness (not chanting His name).

नारायणो नाम नरो नराणां

प्रसिद्ध चोरः कथितः पृथिव्याम् |

अनेकजन्मार्जितपापसंचयं

हरत्यशेषं स्मृत मात्र एव || ५० ||

The realized souls call Narayana as the biggest and most famous thief on this Earth. HE steals away all the sins accumulated by a soul over many births, just by mere remembrance of HIS name!

यस्य संस्मरणादेव वासुदेवस्य चक्रिणः |

कोटिजन्मार्जितं पापं तत्क्षणादेव नश्यति || ५१ ||

The chanting/remembrance of the name of Lord Vasudeva, the wielder of the Sudarshana Chakra, burns away all the sins accumulated over crores of births!

किं तस्य बहुभिस्तीर्थैः किं तपोभिः किमध्वरैः |

यो नित्यं ध्यायते देवं नारायणमनन्यधीः || ५२ ||

One who meditates every day on Narayana with full concentration and devotion, what is the use of pilgrimages, penances and yagnas for such a person?

Note: Starting here, several shlokas highlight the importance of 'dhyana' in the worship of Lord Hari

ये मानवा विगतरागपरावरज्ञा

नारायणं सुरगुरुं सततं स्मरन्ति ।

ध्यानेन तेन हतकिल्बिष चेतनास्ते

मातुः पयोधररसं न पुनः पिबन्ति ।। ५३ ।।

One who loses interest (renounces) on material objects, obtains the knowledge of hierarchy (taratamya) and chants the name of Narayana, the master (teacher) of the Gods, such people, due to their meditation will lose all the dirt accumulated in their hearts and will never drink their mother's milk again (i.e will never be born again – will attain Mukti)

हे चित्त! चिन्तयस्वेह वासुदेवमहर्निशम् ।

नूनं यश्चिन्तितः पुंसां हन्ति संसारबन्धनं ।। ५४ ।।

O soul! Always think of Lord Vasudeva as being in this body. Lord Hari, who is always the subject of meditation, will surely destroy the cycle of samsara (birth & death).

Essence of all Shastras

आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।

इदमेकं सुनिष्पन्नं ध्येयो नारायणस्सदा ॥ ५५ ॥

The main conclusion arrived at when all the scriptures were researched and studied in detail was only this – One should always worship/meditate Lord Narayana to obtain salvation!

स्मृते सकल कल्याणभाजनं यत्र जायते ।

पुरुषस्तमजं नित्यं व्रजामि शरणं हरिम् ॥ ५६ ॥

One whose mere remembrance causes a soul to experience (obtain) all auspicious things, I seek refuge in that Hari, the one who has no beginning (birth).

वेदेषु यज्ञेषु तपस्सु चैव

दानेषु तीर्थेषु व्रतेषु यच्च ।

इष्टेषु पूर्तेषु च यत्प्रदिष्टं

पुण्यं स्मृते तत्खलु वासुदेवे ॥ ५७ ॥

The punya, according to Shastras, obtained by studying Vedas, performing Yagnas, penances, donations, observing rituals, pilgrimages, performing Vaishvadeva, building thataka etc – all can be obtained by merely remembering/chanting the name of Lord Vasudeva.

आराध्यैव नरो विष्णुं

मनसा यद्यदिच्छति ।

फलं प्राप्नोत्यविकलं

भूरि स्वल्पमथाऽपि वा ॥ ५८ ॥

A person's desire, however small or big it is, will be instantly satisfied, if he worships Lord Vishnu with devotion.

यन्नामकीर्तनं भक्त्या विलापनमनुत्तमम् ।

मैत्रेयाशेषपापानां धातूनामिव पावकः ॥ ५९ ॥

O Maitreya! Just as gold and other metals melt away when exposed to fire, similarly all the sins melt away when one chants the name of Hari with devotion

कलिकल्मषमत्युग्रं नरकार्तिप्रदं नृणां ।

प्रयाति विलयं सद्यः सकृत्संकीर्तितेऽच्युते ॥ ६० ॥

If one chants/sings the name of Lord Hari with devotion, even those sins – which will fetch the sorrow of unbearable hell and which are caused by Kali – will be destroyed.

अनायासेन चा यान्ति मुक्तिं केशवमाश्रिताः ।

तद्विघाताय जायन्ते शक्राद्याः परिपन्थिनः ॥ ६१ ॥

Indra and others act as enemies in one's pursuit to obtain Moksha in this easy way. But, one who depends upon Keshava obtains Moksha without any difficulties

चतुस्सागरमासाद्य जम्बूद्वीपोत्तमे क्वचित् |

न पुमान्केशवादन्यः सर्वपाप चिकित्सकः ||६२ ||

In the entire Jambudveepa island, surrounded by four oceans, there is none other than Keshava who has the cure for all our sins!

यदभ्यचर्य्य हरिं भक्त्या कृते वर्षशतैरपि |

फलं प्राप्नोत्यविकलं कलौ संकीर्त्य केशवम् ||६३ ||

The results one obtains by worshipping Lord Hari for 100 years in Kruta Yuga is obtained in Kali Yuga merely by chanting the name of the Lord.

क्षीयते तु यदा धर्मः प्राप्ते घोरे कलौ युगे |

तदा न कीर्तयेत् कश्चिन्मुक्तिदं देवमच्युतम् ||६४ ||

But, as Kali Yuga progresses and Dharma reduces, then none will (be able to) chant the name of Achyuta, one who is indestructible and one who grants moksha.

अवशेनापि यन्नाम्नि कीर्तिते सर्वपातकैः |

पुमान्विमुच्यते सद्यः सिंहत्रस्तमृगैरिव ||६५ ||

Just as animals run away upon hearing a lion's roar, so will all the sins of humans run away upon chanting (knowingly or unknowingly) the name of Lord Hari.

(ब्रह्मा) ||नारायणेति मन्त्रोऽस्ति वागस्ति वशवर्तिनी |

तथाऽपि नरके घोरे मज्जन्तीत्येतदद्भुतम् ||६६ ||

Brahma said:: The mantra called “Narayana” exists; The tongue is in one’s own control; Still people end up falling in terrible hell. What a surprise!

आर्ता विषण्णाश्शिथिलाश्च भीताः

घोरेषु च व्याधिषु वर्तमानाः ।

संकीर्त्य नारायणशब्दमात्रं

विमुक्तदुःखाः सुखिनो भवन्ति ॥ ६७ ॥

Those who are subject to lots of sufferings; those who are troubled with many miseries; those who are physically incapable; those who are scared (of thieves and others); those who are suffering from terrible diseases; All these people will instantly lose all their trouble and obtain peace and happiness by the mere remembrance and chanting of the name of Narayana.

(कौशिकः) ॥ सकृदुच्चारितं यैस्तु कृष्णेति न विशन्ति ते ।

गर्भागारगृहं मातुः यमलोकं च दुःसहम् ॥ ६८ ॥

Koushika said:: One who chants the name of Krishna even once and worships Him will never enter the jail of a mother’s womb nor will he ever enter the sorrow filled world of Yama (hell).

क्व नाकपृष्ठगमनं पुनरावृत्तिलक्षणम् ।

क्व जपो वासुदेवेति मुक्तिबीजमनुत्तमम् ॥ ६९ ॥

The attainment of heaven, which is part of a cycle (of birth & death) is on one side. The Japa of Vasudeva, which is the cause of Moksha (and thereby no return) is on the other side. (Is there any comparison?)

बुद्ध्या बुद्ध्वाऽभ्यसेदेतत् हरिरित्यक्षरद्वयम् |

स्मरणात्कीर्तनाद्यस्य न पुनर्जायते भुवि ||७० ||

By whose remembrance and chanting, one is freed from any subsequent birth in this world, one should understand that Lord and constantly chant the two aksharas “Hari”.

हे जिह्वे मम निःस्नेहे हरिं किं नानुभाषसे |

हरिं वदस्व कल्याणी संसारोदधिनौर्हरिः ||७१ ||

O Tongue of mine, you don’t seem to like me. Why are you not saying the name of Lord Hari. O Auspicious one! Say “Hari” at least now. Isn’t HE the only boat that will take us across the ocean of life?

असारे खलु संसारे सारात्सारतरो हरिः |

पुण्यहीना न विन्दन्ति साराङ्गाश्च यथा जलम् ||७२ ||

In this world that has no essence, Lord Hari is the one who has more substance/essence than even Lakshmi & Brahma. Just as Jaataka birds will not drink water even though it is tasty, similarly the sinned ones will never attain Lord Hari, who is full of essence.

कुरुक्षेत्रेण किं तस्य किं काश्या पुष्करेण वा |

जिह्वाग्रे वर्तते यस्य हरिरित्यक्षरद्वयम् ||७३ ||

For one who has the two syllables constituting “Hari” at the forefront of his tongue, what is the use of Kurukshetra, Kashi, Pushkara and other pilgrim centers?

(ब्रह्मा) ||असारे खलु संसारे सारमेकं निरूपितम् |

समस्तलोकनाथस्य सारमाराधनं हरेः ||७४ ||

Brahma said:: In this world which is devoid of happiness, there is only one thing that has been proven as the best – the worship of Lord Hari, which (who) gives the best results.

सा जिह्वया या हरिं स्तौति तच्चित्तं यत्तदर्पणम् |

तावेव केवलौ श्लाघ्यौ यौ तत्पूजाकरौ करौ || ७५ ||

Only that tongue that chants the name of Lord Hari is the (real) tongue. Only that mind which resides in HIM is the real mind. Only that hand which worships HIM is worthy of praise.

यस्तु विष्णुपरो नित्यं दृढभक्तिर्जितेन्द्रियः |

स्वगृहेsपि वसन्याति तद्विष्णोः परमं पदम् || ७६ ||

One who worships Lord Vishnu with firm devotion, after having controlled his senses, such a person will attain the best position of Vaikunta even if he always stayed at his home only!

(शङ्करः) || साधु साधु महाभाग साधु दानवनाशन |

यन्मां पृच्छसि धर्मज्ञ केशवाराधनं प्रति || ७७ ||

Shankara said:: O noble one! One who is well versed in Dharma! One who has killed the Danavas! You are asking about the worship of Vishnu. This is really appropriate!

निमिषं निमिषार्धं वा मुहूर्तमपि भार्गव |

नादग्धाशेष पापानां भक्तिर्भवति केशवे || ७८ ||

O Bhargava! Those who do not rid themselves of their sins do not feel devotion towards Lord Keshava for a muhurtha or a minute or even half a minute.

किं तेन मनसा कार्यं

यन्न तिष्ठति केशवे |

मनो मुक्तिफलावाप्त्यै

कारणं सप्रयोजनम् || ७९ ||

Only that Manas which resides in Lord Keshava is qualified to obtain Moksha. That being the case, what is the use of a Manas which does not have firm attachment towards Lord Hari, the Lord of Brahma and Rudra?

Purpose of Indriyas

रोगो नाम न सा जिह्वा यया न स्तूयते हरिः |

गर्तौ नाम न तौ कर्णौ याभ्यां तत्कर्म न श्रुतम् || ८० ||

That tongue which does not chant the name of Lord Hari is not a tongue. It is a tumour in the mouth. Those ears which do not listen to the tales of the Lord are not ears. They are mere perforations!

नूनं तत्कण्ठ शालूक

मथवाऽप्युपजिह्विका |

रोगो नाम न सा जिह्वा

या न वक्ति हरेर्गुणान् || ८१ ||

That tongue which does not praise the glory of Lord Hari is nothing but a lump of muscle; It is just like the small tongue, a blot (disease) on the face.

भारभूतैः करैः कार्यं

किं तस्य नृपशोर्द्विज ।

यैर्हि न क्रियते विष्णोः

गृहसंमार्जनादिकम् ||८२ ||

O Brahmins! What is the use of those hands that do not clean the abode of the Lord? The hands of such an animal-like human are nothing but a burden on the shoulders.

Importance of Pradakshina & Namaskara

चरणौ तौ तु सफलौ केशवालयगामिनौ ।

ते च नेत्रे महाभाग याभ्यां संदृश्यते हरिः ||८३ ||

Those legs which visit temples are indeed worthy. O auspicious one! That which see Lord Hari happily are the (only) real eyes.

किं तस्य चरणैः कार्यं वृथा संचरणैर्द्विज ।

यैर्हि न व्रजते जन्तुः केशवालयदर्शने ||८४ ||

O twice born! Even after being born (in this world), if one does not visit temples, what use are legs for such a person, who wanders around wastefully?

वेदवेदाङ्गविदुषां मुनीनां भावितात्मनाम् ।

ऋषित्वमपि धर्मज्ञ विज्ञेयं तत्प्रसादजम् ||८५ ||

O Dharmajna! Even for Rishis who are well versed in Veda and Vedangas, who are always reading/learning, who have their firm mind on Lord Hari, their Rishitva comes only due to the mercy of the Lord.

विचित्ररत्नपर्यङ्के महाभोगे च भोगिनः |

रमन्ते नाकिरामाभिः केशवस्मरणात् फलम् ||८६ ||

The pleasure of staying in sorrow-less Vaikunta, enjoying the comfort of cots laden with unique gems along with maidens, is the result of constant remembrance of Lord Keshava.

अश्वमेधसहस्राणां यस्सहस्रं समाचरेत् |

नासौ तत्फलमाप्नोति तद्भक्तैर्यदवाप्यते ||८७ ||

Even those who perform thousands of Ashwamedha sacrifices do not obtain the results that devotees of Lord Hari obtain!

रे रे मनुष्याः पुरुषोत्तमस्य

करौ न कस्मान्मुकुळी कुरुध्वे |

क्रियाजुषां को भवतां प्रयासः

फलं हि यत्पदमच्युतस्य ||८८ ||

O People! Why all this effort in performing Yagnas and other rituals? Fold your hands towards the Lord. You will get Vaikunta, the abode of Lord Achyuta, merely by doing that!

विष्णोर्विमानं यः कुर्यात्सकृद्भक्त्या प्रदक्षिणम् |

अश्वमेधसहस्रस्य फलं प्राप्नोति मानवः ||८९ ||

One who performs a Pradakshina, with devotion, even once to the plane of Lord Vishnu (his ratha and sanctum sanctorum) will obtain the results of performing thousands of Ashwamedha sacrifices.

प्रदक्षिणं तु यः कुर्याद्धरिं भक्त्या समन्वितः |

हंसयुक्तविमानेन विष्णुलोकं स गच्छति ||९० ||

One who performs Pradakshinas to Lord Hari with devotion will go to the abode of the Lord in a chariot driven by Hamsas.

तीर्थकोटि सहस्राणि व्रतकोटि शतानि च |

नारायण प्रणामस्य कलां नार्हन्ति षोडशीम् ||९१ ||

The thousands of holy dips that people take at crores of holy waters (theertha kshetras) and the hundreds of observations of crores of rituals is not equal to even one sixteenth the result of devoutly offering salutations to Narayana.

उरसा शिरसा दृष्ट्या मनसा वचसा तथा |

पद्भ्यां कराभ्यां जानुभ्यां प्रणामोऽष्टाङ्ग ईरितः ||९२ ||

Chest, head, eyes, mind, words (tongue), legs, hands and knees – since namaskara (prostration) is done with these eight parts, it is known as “ashtanga namaskara”.

शाठ्येनापि नमस्कारं कुर्वतः शार्ङ्गपाणये |

शतजन्मार्जितं पापं नश्यत्येव न संशयः ||९३ ||

Even if one salutes Lord Hari, the wielder of Sharnga bow, out of pride and ego, the sins accumulated over hundreds of birth will be eliminated; this is certain!

संसारार्णवमग्नानां नराणां पापकर्मणाम् ।

नान्यो धर्ता जगन्नाथं मुक्त्वा नारायणं परम् ||९४ ||

The One who is going to lift the people who are drowning in the ocean of life by continuously committing sins is none other than Lord Narayana, the Lord of the Universe and the Supreme One.

रेणुकुन्ठितगात्रस्य कणा यावन्ति भारत ।

तावद्वर्षसहस्राणि विष्णुलोके महीयते ||९५ ||

One will gain entry into Vishnu Loka and be worshiped there for as many years as the number of dust particles that stick to one's body while prostrating in front of Lord Vishnu!

Naivedya

पावनं विष्णुनैवेद्यं सुभोज्यमृषिभिः स्मृतं ।

अन्यदेवस्य नैवेद्यं भुक्त्वा चान्द्रायणं चरेत् ||९६ ||

The naivedya (food) offered to Lord Vishnu is pure and fit for consumption. If one consumes the naivedya offered to other (lesser) Gods, one must undertake the Chaandraayana vrata (ritual).

कोट्यैन्दव सहस्रैस्तु मासोपोषण कोटिभिः ।

तत्फलं लभ्य ते पुम्भिः विष्णोर्नैवेद्यभक्षणात् ||९७ ||

The results one obtains by merely consuming the naivedya offered to Lord Vishnu is equal to the result obtained by performing thousands of crores of Chaandraayana vratas and crores of months of fasting.

विष्णोर्नैवेद्यशेषेण यो भुनक्ति दिनेदिने ।

सिक्थे सिक्थे लभेत्पुण्यं चान्द्रायण शताधिकं ॥ ९८ ॥

One who consumes the naivedya after offering it to Lord Vishnu everyday will get the merits of hundreds of Chaandraayana vratas for every morsel of such food he consumes.

नैवेद्यशेषं तुलसीविमिश्रितं

विशेषतः पादजलेन सिक्तम् ।

योऽश्नाति नित्यं पुरतो मुरारेः

प्राप्नोति यज्ञायुतकोटिपुण्यम् ॥ ९९ ॥

If, after offering it to Lord Murari, one consumes naivedya mixed with Tulasi and sprinkled with Vishnu Theertha, such a devotee will get the merits of having performed crores & crores of Yagnas.

त्वयोपभुक्तस्रग्गन्ध वासोऽलङ्कार चर्चिताः ।

उच्छिष्टभोजिनो दासास्तव मायां जयेमहि ॥ १०० ॥

If we accept the garland, gandha, clothes and jewellery adorned by you and we consume the food left over by you, then we, your eternal servants, will overcome Maya (Prakruti) [this is a quotation of Uddhava to Lord Krishna mentioned by Srimadacharya]

पुष्पमन्नं फलं तोयं शिवस्थं न स्पृशेत् क्वचित् ।

लङ्घयेन्नैव निर्माल्यं कूपे सर्व विनिक्षिपेत् ॥ १०१ ॥

Sloka 101: The flowers, food, fruits and water offered to Lord Rudra must not be touched (consumed). Shiva’s nirmalya must not be crossed. Therefore, all the things offered to Rudra must be put into a well.

Tirtha of Vishnu

त्रिरात्रफलदा नद्योः याः काश्चिदसमुद्रगाः |

समुद्रगास्तु पक्षस्य मासस्य सरितां पतिः || १०२ ||

One who takes bath in rivers which do not join seas gets the merits equivalent to performing yagas for three days; Bathing in rivers that do join seas gets merits equivalent to a fortnight; Bathing in the sea itself gets merits equivalent to a month.

षण्मासफलदा गोदा वत्सरस्य तु जाह्नवी |

विष्णुपादोदकस्यैताः कलां नार्हन्ति षोडशीम् || १०३ ||

River Godavari gives merits equal to Yagas performed for six months; River Ganga gives merits worth one year's performance of Yagas. But all these cannot give even one sixteenth the merits of the teertha of Lord Vishnu (Vishnu padodaka).

गङ्गा प्रयाग गय पुष्कर नैमिषाणि

संसेवितानि बहुशः कुरुजाङ्गलानि |

कालेन तीर्थसलिलानि पुनन्ति पापं

पादोदकं भगवतः प्रपुनाति सद्यः || १०४ ||

In order to get rid of sins, one needs to take the holy water from places such as Ganga, Gaya, Prayaga, Pushkara, Naimishaaranya and Kurukshetra for a long time; On the other hand, merely by taking the holy water of Lord Vishnu (teertha), all the sins are instantly washed away!

यानि कानि च तीर्थानि ब्रह्माण्डान्तर्गतानि वै |

विष्णुपादोदकस्यैते कलां नार्हन्ति षोडशीम् || १०५ ||

All the holy waters in this Universe are not equal to even one sixteenth the merit (power) of the water from Lord Vishnu's feet (Vishnu teertha).

स्नात्वा पादोदकं विष्णोः पिबन् शिरसि धारयेत् |

सर्वपापविनिर्मुक्तो वैष्णवीं सिद्धिमाप्नुयात् || १०६ ||

One who offers water to Lord Vishnu, consumes that water and also puts it on to his head will lose all his sins and obtain the siddhi (knowledge) of the Supreme Lord.

(ब्रह्मा) || द्वादशाक्षरमन्त्रेण ह्यभिषिच्य विधानतः |

सालग्राम जलैः स्नातः सर्वतीर्थेषु सर्वदा || १०७ ||

Brahma said:: One who offers Abhisheka (water) to a Saligrama with the Dwadashakshara mantra "Om Namo Bhagavate Vasudevaya" and then takes (sprinkles on himself) that holy water will get the merit of having bathed in the holy River Ganga.

यश्चक्रमभिषिच्याथ तत्तोयैः स्वशिरो नरः |

अभिषिच्य यदि पिबेद्याति विष्णोः परं पदम् || १०८ ||

One who offers Abhisheka to Saligrama which has the Chakra signs on it (a – Sudarshana Saligrama, b – Saligrama and Dwaraka Chakrankita) and then sprinkles the water on to his head and drinks it will reach the abode of Vishnu.

गङ्गा गोदावरी रेवा नद्यो मुक्तिप्रदाश्च याः |

निवसन्ति सतीर्थास्ताः सालग्राम शिला जले || १०९ ||

The holy waters of Ganga, Godavari, Narmada and other rivers, which have the ability to destroy our Karmas and grant Moksha, always reside in the holy water of Saligrama.

Shaligrama – Its Greatness

सालग्राम शिला चक्रं वज्रकीट विनिर्मितम् |

अधिष्ठानं हि तद्विष्णोः सर्वपाप प्रणाशनम् || ११० ||

The Saligrama stone has signs of Chakra in it and has been made by a worm known as "Vajra Keeta". This stone has the special presence of Vishnu in it and rids one of all sins!

सालग्रामशिलारूपी यत्र तिष्ठति केशवः |

तत्र देवाः सुराः यज्ञा भुवनानि चतुर्दश || १११ ||

Where Lord Keshava resides in the form of the Saligrama Shila, in such a place all the devatas, suras, yajnas and the 14 worlds are present.

यथा काष्ठगतो वह्निर्मथ्नस्थाने प्रकाशते |

तथा सर्वगतो विष्णुस्सालग्रामे प्रकाशते || ११२ ||

Even though there are all kinds of firewood in this world, when "Arani wood" is rubbed against each other, fire ignites. Similarly, even though Vishnu is present everywhere, His special presence radiates in Saligrama.

न तथा रमते लक्ष्म्या न तथा स्वपुरे हरिः |

सालग्राम शिलाचक्रे यथा स रमते सदा || ११३ ||

The joy that Lord Hari derives out of staying in the chakras of Saligrama stone – He does not derive the same joy even when He is with Lakshmi or when He is in Vaikunta.

शिला द्वादश वै वैश्य सालग्राम समुद्भवाः |

विधिवत्पूजिता येन तस्य पुण्यं वदामि ते ||११४ ||

O Vaishya! The stones that become available in the Saligrama mountain are of twelve types. I will tell you the merits obtained by worshipping these stones according to the Shastras.

कोटिद्वादशकैर्लिङ्गैः पूजितैः स्वर्णपङ्कजैः |

यत्स्याददद्वादशकल्पेषु दिनेनैकेन लभ्यते ||११५ ||

The merits that one gets by worshipping 12 crores Lingas for 12 Kalpas using Golden Lotuses is obtained by worshipping Saligrama for just one day!

सालग्रामशिलायां तु यः श्राद्धं कुरुते नरः |

पितरस्तस्य तिष्ठन्ति तृप्ताः कल्पशतं दिवि ||११६ ||

The Pitrus of one who performs Shraddha (ceremonies for the ancestors) near the Saligrama stone (by having them) will enjoy the comforts of heaven for 100 Kalpas.

सालग्रामशिलाग्रे यः श्राद्धं दद्याद्विचक्षणः |

पितरस्तस्य तृप्यन्ति मुक्तिं यान्ति न संशयः ||११७ ||

The Pitrus of one who performs Shraddha near the Saligrama worshipped in ones home will be completely satisfied and obtain Moksha. This is certain!

आशंसते सदा देवाः पितरस्सर्व एव हि |

यमिष्ट्वादौ महाविष्णुं पश्चात्तेन पितॄन् सुरान् |

यस्तर्पयेत्स वै पुत्रः सभार्यः स तु जीवतु || ११८ ||

He alone qualifies as the true son who worships Lord Mahavishnu first and then worships/satisfies the devatas and Pitrus next with the remaining naivedya. “Let him live happily with his wife and children” will be the wish of devatas and Pitrus for such a person.

(पाद्मे) || विष्णोर्निवेदितान्नेन यष्टव्यं देवतान्तरम् |

पितृभ्यश्चापि तद्देयं तदानन्त्याय कल्प्यते || ११९ ||

Padma purana:: Homas must be done and havis must be offered to other devatas only from the offerings made to Lord Vishnu. The same must be offered to Pitrus also. Unlimited merits are the result of doing so.

पितृशेषं तु यो दद्याद्धरये परमात्मने |

रेतोधाः पितरस्तस्य भवन्ति क्लेशभागिनः || १२० ||

The Pitrus of a person who makes offerings first to his ancestors and then to the Paramatma will drink Retas and languish in hell in deep sorrow.

(गारुडे) || यः श्राद्धकाले हरिभुक्तशेषं

ददाति भक्त्या पितृदेवतानाम् |

तेनैव पिण्डैः सुतिलैर्विमिश्रै

राकल्पकोट्यः पितरः सुतृप्ताः || १२१ ||

Garuda Purana:: If one gives the remaining Naivedya of Lord Hari to his Pitrus during Shraddha ceremony, the Pitrus of such a person will be satisfied for many crores of Kalpas with such a Pinda offering containing Tila and Kusha grass.

सालग्रामशिलायास्तु मूल्यमुद्घाटयेन्नरः |

विक्रीता चानुमन्ता च यः परीक्ष्यानुमोदयेत् || १२२ ||

One who engages in fixing a price for Shaligrama stone; One who engages in selling Saligramas; One who allows trade involving Saligrama shilas; One who participates or approves the puchase of Saligramas... (contd in next shloka)

सर्वे ते नरकं यान्ति यावदाभूतसंप्लवम् |

अतश्च वर्जयेद्विद्वाम्श्चक्रस्य क्रयविक्रयम् || १२३ ||

(contd...) Such a person will attain hell after the Pralaya (armageddon) of this Universe. Therefore, wise men should give up (never engage) the trading of the Shaligrama Shila containing Chakras.

किं बहूक्तेन कर्तव्यमर्चनं पापभीरुणा |

चक्राभ्यां सह चक्रं च सदा पूज्यं मुमुक्षुभिः || १२४ ||

What more needs to be said? Those who are hesitant of sins have to worship Shaligrama. Those wishing for Moksha should always worship Shaligrama along with two Chakranikas (stones obtained in Dwaraka).

ये पिबन्ति सदा नित्यं सालग्राम शिलाजलम् |

पञ्चगव्यसहस्रैस्तुप्राषितैः किं प्रयोजनम् || १२५ ||

For a person who consumes the Tirtha made from Shaligrama Shila, what is the use of Panchagavya (mixture made using cow’s milk, curds, ghee, gomutra and gomaya), even if consumed thousands of times!

यथा पादोदकं पुण्यं निर्माल्यं चानुलेपनं ।

नैवेद्यं धूपशेषश्च आरार्तिश्च तथा हरेः ॥ १२६ ॥

Just as the tirtha of Vishnu is auspicious and gives merits, so does the nirmalya offered to Lord Hari (Tulasi, etc), His gandha, His naivedya, left-over dhoopa (angaara) and arathi also offer innumerable merits.

तुलस्यास्तु रजोजुष्टं नैवेद्यस्य च भक्षणम् ।

निर्माल्यं शिरसा धार्यं महापातकनाशनम् ॥ १२७ ॥

One should always consume the Naivedya which has the leaves of Tulasi (added to the food while offering it to the Lord). One should always bear, on his head, the Nirmalya as it remedies even the greatest sins!

भक्त्या वा यदि वाऽभक्त्या चक्राङ्कित शिलां प्रति ।

दर्शनं स्पर्शनं वाऽपि सर्वपाप प्रणाशनम् ॥ १२८ ॥

Irrespective of whether done with devotion or without devotion, if one sees or touches the Shaligrama stone which has Chakra signs on it, all the sins of an individual are washed away.

सालग्रामोद्भवो देवो देवो द्वारवतीभवः ।

उभयोः स्नानतोयेन ब्रह्महत्यां व्यपोहति ॥ १२९ ॥

In the Shaligrama stone and the Chakranika stone from Dwaraka, the special presence of Lord Hari exists. Therefore, the tirtha made from these washes away even the sins of Brahma Hatya (killing of a knowledgeable man).

शालिग्रामशिला यत्र तत्र सन्निहितो हरिः ।

तत्र स्नानं च दानं च वाराणस्याः शताधिकम् ॥ १३० ॥

Where ever there is a Shaligrama stone, Lord Hari exists there. Hence, snana and daana made in such a place is a hundred times more beneficial than even Varanasi!

म्लेच्छदेशेऽशुचौ वापि चक्राङ्को यत्र तिष्ठति ।

योजनानि तथा त्रीणि मम क्षेत्रं वसुन्धरे ॥ १३१ ॥

O Bhudevi! Even if it is an impure place, or a country belonging to the Mlechhas, if there exists a Shaligrama which has Chakra signs on it, then a region of 3 yojanas around that place is my place (has my special presence).

शालग्रामोद्भवं देवं शैलं चक्राङ्कमण्डितम् ।

यत्रापि नीयते तत्र वाराणस्याः शताधिकम् ॥ १३२ ॥

Shaligrama contains the special presence of Lord Hari. Therefore, if one carries a Shaligrama with Chakra signs or a Chakranika to a place, that place becomes 100 times better than even Varanasi.

शालग्रामोद्भवो देवो देवो द्वारवतीभवः ।

उभयोः संगमो यत्र तत्र मुक्तिर्न संशयः ॥ १३३ ॥

In Shaligrama stones and in Chakrankitas, there is always a special presence of the Lord. Hence, in any house where there is a confluence of these two, the Sadhaka there will surely obtain Mukti. This is certain!

Shankodaka & Nirmalya

(रुद्रः) || शङ्खोदकं च नैवेद्यं निर्माल्यं पादयोर्जलम् |

आरातिर्धूपशेषश्च ब्रह्महत्यापहारकाः || १३४ ||

Rudra said:: The tirtha from the shankha, naivedya offered to Lord Hari, nirmalya, tirtha, arathi and angara (left-over from dhoopa) – these can relieve an individual from the sins of even brahma hatya.

शङ्खमध्ये स्थिथं तोयं भ्रामितं केशवोपरि |

अङ्गलग्नं मनुष्याणां ब्रह्महत्याऽयुतं दहेत् || १३५ ||

If one rotates the shankha with water around Lord Hari from His feet to His head (known as shankha bhramana) and then sprinkles such water on to oneself, the sins corresponding to 10000 brahma hatyas will get burnt away.

न ग्रहा न च कूष्माण्डाः पिशाचोरगराक्षसाः |

दृष्ट्वा शङ्खोदकं मूर्ध्नि विद्रवन्ति दिशो दश || १३६ ||

If one has adorned himself with the shankha udaka (tirtha from shankha as explained in previous shloka), even navagrahas, bhootas, pisachas, snakes, rakshashas and other evil will run away from such a person.

षड्बिर्मासोपवासैस्तु यत्फलं परिकीर्तितम् |

विष्णोर्निवेदितान्नेन तत्फलं भुञ्जतां कलौ || १३७ ||

The merits described in the shastras for performing monthly fasts for six months, the same merits can be obtained in kali yuga by consuming the food offered to Lord Vishnu.

विष्णोर्निर्माल्यशेषेण योऽङ्गानि परिमार्जयेत् |

दुरितानि विनश्यन्ति व्याधयो यान्ति खण्डशः || १३८ ||

If one cleans his body with the nirmalya offered to Lord Vishnu, the sins and diseases of such a person will completely get destroyed.

अकालमृत्युमथनं सर्वव्याधिविनाशनम् |

सर्वदुरितोपशमनं विष्णुपादोदकं शुभम् || १३९ ||

The sacred water from the feet of Vishnu (tirtha) will rid one from untimely deaths, deadly diseases and all sins and misfortune. The tirtha therefore is very auspicious.

Mangalarathi

(रुद्रः) || कौतुकं शृणु मे देवि विष्णोरारार्ति वह्निना |

तापितं नाशमायाति ब्रह्महत्यादि पातकम् || १४० ||

Rudra said:: O Devi! Listen to this amazing thing – The mangala arathi (auspicious lamp) held in front of Lord Vishnu, upon contact, burns away even the sins of brahma hatya (and other sins) of a person.

विष्णोरङ्गारशेषेण योऽङ्गानि परिमार्जयेत् |

दुरितानि विनश्यन्ति व्याधयो यान्ति खण्डशः || १४१ ||

One who decorates himself with the angaraka (remains of dhoopa) offered to Lord Vishnu, the sins of such a person are washed away and diseases stay away from him.

Hari Sarvottamatva

हरिणा मुक्तिदानीह मुक्तिस्थानानि सर्वशः |

स यस्य सर्वभावेषु तस्य तैः किं प्रयोजनम् || १४२ ||

All the holy places on this earth that can give salvation can do so only because of the special presence of Lord Hari. That being the case, what is the use of such places to a realized person who sees the Supreme Being in everything?

हरिर्याति हरिर्याति दस्युव्याजेन यो वदेत् |

सोऽपि सद्गतिमाप्नोति गतिं सुकृतिनो यथा || १४३ ||

Even a person who shouts at a thief and repeatedly exclaims – “Hari (the one who takes away everything) is running!” will attain salvation just like a meritorious person. Note: “Hari” in Sanskrit also means “One who steals”.

वासुदेवं परित्यज्य योऽन्यं देवमुपासते ।

त्यक्त्वाऽमृतं स मूडात्मा भुङ्क्ते हालाहलं विषम् ॥ १४४ ॥

A person who neglects worship of Vishnu and worships other Gods is an ignorant who is discarding Amruta and accepting the deadly poison Halahala.

त्यक्त्वाऽमृतं यथा कश्चिदन्यपानं पिबेन्नरः ।

तथा हरिं परित्यज्य चान्यं देवमुपासते ॥ १४५ ॥

One who ignores Amruta and drinks ordinary water is a fool. Similarly, one who leaves Lord Hari and worships other Gods is also a fool.

स्वधर्मं तु परित्यज्य परधर्मं यथा चरेत् ।

तथा हरिं परित्यज्य चान्यं देवमुपासते ॥ १४६ ॥

That person who ignores Lord Hari and worships other Gods is like the person who leaves his own dharma (work – kaarya) and performs other dharma.

गां च त्यक्त्वा विमूडात्मा गर्दभीं वन्दते यथा ।

तथा हरिं परित्यज्य चान्यं दैवमुपासते ॥ १४७ ॥

The sorry state of an ignorant who neglects Lord Hari and worships other Gods is like that of one who doesn’t worship a cow but prays to a donkey!

वासुदेवं परित्यज्य योऽन्यं देवमुपासते |

तृषितो जाह्नवीतीरे कूपं खनति दुर्मतिः || १४८ ||

One who ignores Lord Hari and worships other Gods is like a thirsty fool who digs a well on the banks of the river Ganga.

यथा गङ्गोदकं त्यक्त्वा पिबेत् कूपोदकं नरः |

तथा हरिं परित्यज्य चान्यं देवमुपासते || १४९ ||

Worshipping other Gods while leaving aside worship of Lord Hari is like drinking water from a well leaving the holy water of Ganga!

स्वमातरं परित्यज्य श्वपाकीं वन्दते यथा |

तथा हरिं परित्यज्य योऽन्यं देवमुपासते || १५० ||

Worshipping other Gods ignoring Lord Hari is like ignoring one’s own mother while bowing to a characterless woman!

Greatness of Human Life

यावत् स्वस्थमिदं पिण्डं निरुजं करणान्वितं ।

तावत् कुरुष्वात्महितं पश्चचात्तापेन तप्यसे ॥ १५१ ॥

Till this physical body is in good condition, free from diseases and has active senses, perform that Sadhana which is good for you (i.e. worship of the Lord). Else, you will have to repent out of remorse later!

यावत् स्वास्थ्यं शरीरेषु करणेषु च पाटवम् ।

तावदर्चय गोविन्दं आयुष्यं सार्थकं कुरु ॥ १५२ ॥

Till the time your physical body has the strength and the senses are in condition, perform the worship of Govinda. Put your life to the best use by doing so.

स्मर्यतां तु हृषीकेशो हृषीकेषु दृडेषु च ।

अदृडेषु हृषीकेषु हृषीकेषं स्मरन्ति के ॥ १५३ ॥

When the senses (sense organs) are working well, put them into worshipping Hrishikesha, the Lord of the senses. Once the senses desert, who will (can) think of Hrishikesha?

यावच्चिन्तयते जन्तुर्विशयान् विषसन्निभान् ।

तावच्चेत् स्मरते विष्णुं को न मुच्येत बन्धनात् ॥ १५४ ॥

Instead of thinking of material issues, which are like poison, if one devotes his time to the constant remembrance of Lord Vishnu, how will anyone NOT get out of the cycle of life?

यावत् प्रलपते जन्तुर्लोकवार्तादिभिः सदा ।

तावच्चेद्वन्दते विष्णुं को न मुच्येत बन्धनात् ।। १५५ ।।

The time one wastes in discussing & chatting worldly topics, if one spends the same time praying to Lord Vishnu, how would one not get out of the cycle of birth and death?

Ekadashi

(सूतः) ।। ज्ञात्वाविप्रास्थिथिं सम्यग् दैवज्ञैः समुदीरिताम् ।

कर्तव्य उपवासश्च अन्यथा नरकं व्रजेत् ।। १५६ ।।

Suta said:: Brahmins must learn about the day when Ekadashi occurs from astrologers who discuss and declare it. Having determined the same, fasting must be done on that day, else one will attain hell!

क्षये वाऽप्यथवा वृद्धौ सम्प्राप्ते वा दिनक्षये ।

उपोष्या द्वादशी पुण्या पूर्वविद्धां परित्यजेत् ।। १५७ ।।

If tithis are in Kshaya (less), excess or if all the three tithis occur on Ekadashi, then fasting done on Dwadashi is beneficial. The Ekadashi which has the contact of Dashami must be avoided.

पूर्वविद्धां प्रकुर्वाणो नरो धर्मान्निकृन्तति ।

सन्ततेस्तु विनाशाय सम्पदो हरणाय च ।। १५८ ।।

If one fasts on an Ekadashi which has the contact of Dashami (i.e. Dashami exists at sunrise on the day), such a person will lose all the merits he has accumulated and will cause the destruction of his lineage and loss of all his wealth.

कलावेधेऽपि विप्रेन्द्र दशम्यैकादशीं त्यजेत् |

सुराया बिन्दुना स्पृष्टं गङ्गाम्भ इव सन्त्यजेत् || १५९ ||

O excellent Brahmin! Just like Ganga water which has been contaminated by a drop of alcohol needs to be avoided, so should Ekadashi be avoided (for fasting) if there is even a faint contact with Dashami. (**Note: Avoiding Ekadashi here means fasting on Dwadashi**).

श्वद्दतौ पञ्चगव्यं च दशम्या दूषितां त्यजेत् |

एकादशीं द्विजश्रेष्ठाः पक्षयोरुभयोरपि || १६० ||

O excellent Brahmins! Just like Panchagavya, even though very pure, is avoided if it comes in contact with a dog's skin, so must Ekadashi be avoided if there is contact of Dashami, irrespective of whether it occurs in the Shukla Paksha or Krishna Paksha.

तस्माद्विप्रा न विद्धावै कर्तव्यैकादशी क्वचित् |

विद्धाहन्ति पुरापुण्यं श्राद्धं च वृषलीपतिः || १६१ ||

O Brahmins! Therefore, one should never fast on an Ekadashi that comes with Dashami (Dashami at sunrise). Just as a fallen brahmin spoils the Shraddha ceremony, similarly all the accumulated merits get destroyed if one fasts on Viddhi Ekadashi.

जप्तं दत्तं हुतं स्नातं तथा पूजा कृता हरेः |

तत्सर्वं विलयं याति तमः सूर्योदये यथा || १६२ ||

Just like darkness vanishes upon sunrise, similarly if one observes Viddhi Ekadashi, all his merits accumulated due to previous Japa, Dana, Homa, Snana and worship of Lord Hari gets destroyed.

एकादश्यां यदा ब्रह्मन् दिनक्षयतिथिर्भवेत् |

उपोष्या द्वादशी तत्र त्रयोदश्यां तु पारणम् || १६३ ||

O Brahmin! If there is Dina Kshaya on the day of Ekadashi, then Dwadashi is the appropriate day for fasting and consequently Parana (breaking the fast) must be done on Trayodashi.

Notes: (a) If day starts with Navami, enters Dashami and later Ekadashi or (b) if Dashami exists for a while after sunrise or (c) if Ekadashi exists only for few ghatikas at sunrise and then Dwadashi starts – its termed Dina Kshaya. In such situations, fasting must be done on Dwadashi and Parana on subsequent day.

प्रतिपत्प्रभृतयः सर्वा उदयादुदयाद्रवेः |

सम्पूर्णा इति विज्ञेया हरिवासरवर्जिताः || १६४ ||

For padya (pratipad) and other days, it is considered auspicious and the counting starts from previous sunrise to next day's sunrise. But such a calculation is discarded for Harivasara (Ekadashi).

अरुणोदयकाले तु दशमी यदि दृश्यते |

पापमूलं तदा ज्ञेयं एकादश्युपवासिनाम् || १६५ ||

One should know that if one fasts on an Ekadashi when Dashami exists, even if only during Arunodaya (dawn), then such a fast will lead to accumulation of sins.

अरुणोदयवेलायां दशमी यदि दृश्यते |

न तत्रैकादशी कार्या धर्मकामार्थनाशिनी || १६६ ||

If Dashami tithi is observed during Arunodaya time and one still fasts on such an Ekadashi, it leads to destruction of Purusharthas such as

Dharma, Artha and Kama. Therefore, there is no observance of Ekadashi on such a day.

चतस्रो घटकाः प्रातररुणोदय उच्यते |

यतीनां स्नानकालोऽयं गङ्गांभस्सद्रुषः स्मृतः || १६७ ||

The 4 ghatikas before sunrise (4 x 24 minutes) is known as “Arunodaya Kala”. For yatis, this is the most appropriate time for bathing. The shastras proclaim this time to be as pure as the Ganga.

उदयात् प्राग्यदा विप्रा मुहूर्तद्वयसंयुता |

संपूर्णैकादशी नाम तत्रैवोपवसेद् वृती || १६८ ||

Sloka 168: O Brahmins! If Ekadashi exists for 2 muhurthas (4 ghatikas) before sunrise, then such an Ekadashi is called Sampurna Ekadashi and fasting must be observed on the same day.

उदयात् प्राक् त्रिघटिका व्यापिन्येकादशी यदा |

संदिग्दैकादशी नाम वर्ज्या धर्मार्थनाशिनी || १६९ ||

If Ekadashi exists only for 3 ghatikas before sunrise, then such an Ekadashi is called Sandighdha Ekadashi. Fasting must be avoided on this day as it can cause destruction of Dharma and Artha.

पुत्रपौत्र विवृद्ध्यर्थं द्वादश्यामुपवासयेत् |

तत्र क्रतुशतं पुण्यं त्रयोदश्यां तु पारणम् || १७० ||

When there is Viddhi Ekadashi, fasting must be done on Dwadashi for the betterment of one’s children and grandchildren. Similarly, Parana must be done on Trayodashi. This will give the merits of hundreds of Yagas.

उदयात् प्राग्द्विघटिकाव्यापिन्येकादशी यदा ।

संकीर्णैकादशी नाम वर्ज्या धर्मार्थकाङ्क्षिभिः ॥ १७१ ॥

If Ekadashi exists for just 2 ghatikas before sunrise, it is considered as Sankeerna Ekadashi. Those desirous of Dharma and Artha should not fast on such Ekadashis.

दशमीशेषसंयुक्तागान्धार्या समुपोषिता ।

तस्याः पुत्रशतं नष्टं तस्मात् तां परिवर्जयेत् ॥ १७२ ॥

Having fasted on an Ekadashi which had Dashami at the beginning, Gandhari lost all her 100 sons. Therefore, Viddhi Ekadashi must be avoided.

अपीशद्दशमीविद्धा सदा तां परिवर्जयेत् ।

सुराबिन्दुसमायुक्तां प्रवदन्ति मनीषिणः ॥ १७३ ॥

The learned say that Ekadashi with even a small element of Dashami must be avoided just like Amruta which is contaminated with alcohol is avoided.

बह्वागमविरोधेषु ब्राह्मणेषु विवादिषु ।

उपोष्या द्वादशी पुण्या त्रयोदश्यान्तु पारणम् ॥ १७४ ॥

Many shastras offer contrasting rules about Ekadashi. If brahmins are discussing about when to fast, it is always better (safer) to fast on Dwadashi and perform Parana on Trayodashi.

एकादश्यां तु विद्धायां सम्प्राप्ते श्रवणे तथा ।

उपोष्या द्वादशी पुण्या पक्षयोरुभयोरपि ॥ १७५ ॥

If Ekadashi has the Vedha of Dashami, even if the nakshatra during Dwadashi is Shravana, it is correct to fast on Dwadashi, both during Shukla and Krishna pakshas.

उपरागसहस्राणि वयतीपातायुतानि च |

अमालक्षं तु द्वादश्याः कलां नार्हन्ति षोडशीम् || १७६ ||

Thousands of eclipses, ten thousand Vyatipatas, lakhs of Amavasyas; all these are not equal to even one sixteenth of a Dwadashi.

शुद्धाऽपि द्वादशी ग्राह्या परतो द्वादशी यदि |

विषं तु दशमी ज्ञेयाऽमृतं चैकादशी तिथिः |

विषप्रधाना वर्ज्या साऽमृता ग्राह्या प्रधानतः || १७७ ||

Even if there is a bit of Dwadashi on a Trayodashi, it is just as fit for fasting like a pure Dwadashi (full day of Dwadashi). Dashami is like poison while Ekadashi is like Amruta. Therefore, Ekadashi which is contact with poison-like Dashami must be avoided and Ekadashi, which is nectar-like, must always be accepted for fasting.

द्वादश्यां भोजनं चैव विद्धायां हर्युपोषणम् |

यः कुर्यान्मन्दबुद्धित्वान्निरयं सोऽधिगच्छति || १७८ ||

Those who fast on a Viddhi Ekadashi and perform Parana on the next day (Dwadashi) are fools and attain hell!

यानि कानि च वाक्यानि विद्धोपास्या पराणि तु |

धनदार्चापराणि स्युः वैष्णवी न दशायुता || १७९ ||

Those shastras which propagate fasting on a Viddhi Ekadashi are oriented towards material gains such as wealth. Ekadashi which has the vedha of Dashami is never pleasing to Lord Hari.

अथवा मोहनार्थाय मोहिन्या भगवान् हरिः ।

अर्थितः कारयामास व्यासरूपी जनार्दनः ।। १८० ।।

On the other hand, upon the prayer of Mohini, wife of King Rukmanga, Lord Janardana, in the form of Veda Vyasa wrote those statements in the Puranas which propagate fasting on a Viddhi Ekadashi, just in order to confuse the evil!

धनदार्चाविवृद्ध्यर्थं महावित्तलयस्य च ।

असुराणां मोहनार्थं पाषण्डानां विवृद्धये ।

आत्मस्वरूपाविज्ञप्त्यैस्वलोकाप्राप्तये तथा ।। १८१ ।।

The worship of lesser Gods who will grant (only) material wealth should increase. The wealth of evil people should get destroyed. The ignorance and incorrect knowledge of Asuras should increase. Pashandas should increase. These people should not get the true knowledge of the Supreme Being. Moksha should be unattainable by them. (Hence HE wrote some wrong statements in the Puranas).

एवं विद्धां परित्यज्य द्वादश्यामुपवासने ।

कोटिजन्मार्जितं पापमेकयै व विनश्यति ।। १८२ ।।

In this way, if one discards Viddhi Ekadashi and observes fast on Dwadashi, by that single observance, the sins accumulated over crores of births will get destroyed.

ततः कोटिगुणं वा पि निषिद्धस्येतरैर्जनैः ।

यदनादिकृतं पापं तदूर्ध्वं यत्करिष्यति ॥ १८३ ॥

If one observes Ekadashi in spite of resistance or obstruction from others, such a person will get a crore times more merits than one who merely fasts. Not only the sins accumulated over eternity…(contd in next shloka).

तत्सर्वं विलयं याति परेषामुपवासनात् ।

न च तस्मात्प्रियतमः केशवस्य ममापि वा ॥ १८४ ॥

…. but also the sins that one can potentially accumulate over subsequent births also get destroyed, if one gets another person to start observing Ekadashi fasting. There is no other person who is more liked by Lord Hari or me (Rudra).

एकादश्या ह्यवेधे तु द्वादशीं न परित्यजेत् ।

पारणे मरणै चैव तिथिस्तात्कालिकी स्मृता ॥ १८५ ॥

If there is no Vedha for Ekadashi, the Parana on Dwadashi must never be compromised. For Parana and Marana, the particular Tithi at that time must be considered, so say the Shastras.

(Note – (1) This shloka means that if no Vedha, fasting must necessarily be done on Ekadashi and consequently Parana on Dwadashi. (2) Here Marana refers to the time to be considered for performing Shraddha for departed ancestors)

ब्रह्मचारी गृहस्थो वा वानप्रस्थो यतिस्तथा ।

ब्राह्मणः क्षत्रियो वैश्यः शूद्रो भर्तृमती तथा ॥ १८६ ॥

Bachelors, householders, people retired from active life and sanyasis, brahmins, kshatriyas, vaishyas and shudras, sumangalis...(contd in next shloka)

अभर्तृका तथाऽन्ये वा सूतवैदेहिकादयः |

एकादश्यां न भुञ्जीत पक्षयोरुभयोरपि || १८७ ||

.... widows, those outside of the 4 varnas such as sutas, vaidehikas and others also should, without fail, observe Ekadashi during both shukla and krishna pakshas.

एकादश्यां तु यो भुङ्क्ते मोहेनावृतचेतनः |

शुक्लायामथ कृष्णायां निरयं याति स ध्रुवम् || १८८ ||

Due to ignorance or wrong knowledge, if one consumes food on either a Shukla Ekadashi or Krishna Ekadashi, such a person will definitely obtain hell.

विवेचयति यो मोहात् शुक्ला कृष्णेति पापकृत् |

एकादशीं स वै याति निरयं नात्र संशयः || १८९ ||

Those people who think of only Shukla Paksha Ekadashi as fit for fasting and, out of ignorance, think that Krishna Paksha Ekadashi does not warrant fasting are sinners who will go to hell. This is certain!

(शङ्करः) || यथा गौर्नैव हन्तव्या शुक्ला कृष्णेति भामिनि |

एकादश्यां न भुञ्जीत पक्षयोरुभयोरपि || १९० ||

Shankara said:: O dear one! Whether it is black or white, a cow must never be killed. Similarly, whether it is Shukla Paksha or Krishna Paksha, one must never eat on an Ekadashi.

यानि कानि च वाक्यानि कृष्णैकादशिवर्जने |

भरण्यादि निषेधेऽपि तानि काम्यफलार्थिनाम् || १९१ ||

Statements such as Ekadashi not to be performed in Krishna Paksha, fasting not to be done on Ekadashi with Bharani Nakshatra and other such forbidden rules exist only for those who observe Ekadashi with the goal of materialistic results.

कामिनोऽपि हि सिद्ध्यर्थं कुर्युरेवोपवासनम् |

प्रीणनार्थं हरेर्नित्यं नतु कामव्यपेक्षया || १९२ ||

Those who fast for materialistic desires also should fast on every Ekadashi (without exceptions) for obtaining Moksha and their wishes. This is for pleasing the Supreme Lord and not with the intention of any particular desire.

तस्माच्छुक्लामथो कृष्णां भरण्यादियुतामपि |

प्रत्यवायनिषेधार्थमुपवासीत नित्यशः |

प्रीणनार्थं हरेश्चापि विष्णुलोकस्य चाप्तये || १९३ ||

Therefore, whether it is Shukla Paksha or Krishna Paksha, or even if there is Bharani Nakshatra or any other reason, one must always fast on an Ekadashi in order to obtain the love of Lord Hari and also attain his abode.

अतिरिक्तोपवास

कला वा घटिका वाऽपि |

अपरे द्वादशी यदि |

द्वादश द्वादशीर्हन्ति पूर्वेद्युः पारणे कृते || १९४ ||

On the day after Dwadashi (Trayodashi), if there is Dwadashi for a ghatika or even a Kala (24 seconds), doing Parana (breaking fast) on previous day (Dwadashi) will destroy the merits accumulated due to 12 Dwadashi Paranas.

Note: If there is any contact of Dwadashi with Trayodashi next day, fasting must be done on 2 days and Parana must be done on Trayodashi.

अतिरिक्ताद्वादशी चेत् स तां नोपोषयेद्यदि |

द्वादश द्वादशीर्हन्ति द्वादशी चातिलङ्घिता || १९५ ||

If one does not fast on an Atirikta Dwadashi (excess Dwadashi on Trayodashi) or if Dwadashi is over at the time of Parana on Trayodashi, one loses the merits accumulated over 12 Dwadashi Paranas.

द्वादश्यामतिरिक्तायां यो भुङ्क्ते पूर्ववासरे |

द्वादश द्वादशीर्हन्ति द्वादशीं वा परित्यजेत् || १९६ ||

If there is excess Dwadashi on the day of Trayodashi and one still eats on the previous Dwadashi day or if one does not perform Parana on the morning of such a Trayodashi when Dwadashi still exists, the merits accumulated over 12 Dwadashi Paranas will be destroyed.

द्वादशीं श्रवणोपेतां यो नोपोष्यात्सुमन्दधीः |

पञ्चसंवत्सर कृतं पुण्यं तस्य विनश्यति || १९७ ||

If one does not fast on a Dwadashi which comes along with Shravana Nakshatra, such an dumb person will lose all merits accumulated over 5 years.

Note: Shravana Nakshatra and Dwadashi tithi should coincide till only noon. If Shravana Nakshatra extends to Trayodashi, fasting must not be done on such a Dwadashi.

एकादशीमुपोष्याथ द्वादशीमप्युपोषयेत् |

न तत्र विधिलोपः स्याद् उभयोर्देवता हरिः || १९८ ||

If one fasts on Ekadashi and also fasts on the Dwadashi (in case of Shravana Dwadashi), then missing Dwadashi Parana will not count as a mistake. After all, isn't Lord Hari the Lord of both the days?

अल्पायामपि विप्रेन्द्र पारणं तु कथं भवेत् |

पारयित्वोदकेनापि भुञ्जानो नैव दुष्यति || १९९ ||

How can one perform proper parana if dwadashi exists for only a very short time? (Answer) There is no mistake if one does Parana initially with just water and then has a proper meal.

यदल्पा द्वादशी दृष्टा निशीथादूर्ध्वमेव तु |

अमध्याह्नाः क्रियाः सर्वाः कर्तव्याः शम्भुशासनात् || २०० ||

If there is very little Dwadashi left, one should perform all his morning rituals AND rituals of the noon before dawn itself. The meal which is consumed later will attract distortion (in terms of merits).

कर्तुं साध्यं यदा नालं द्वादश्यद्भिस्तु पारयेत् |

कृतावल्पाशिवत् पश्चाद्भुन्जीतेत्यपरे जगुः || २०१ ||

If one is unable to practise Dwadashi Parana as previously described, one should perform Parana with water first and then consume food. So say some.

अशितानशिता यस्मादापो विद्वद्भिरीरिताः |

अम्भसा केवलेनाथ करिष्ये व्रतपारणम् || २०२ ||

If one drinks water, it is equivalent to both eating as well as staying without food, so say the knowledgeable. Hence, I will perform the vrata of Dwadashi Parana with just water (one must perform Sankalpa in this way).

न काशी न गया न गङ्गा न रेवा न च गौतमी |

न चापि कौरवं क्षेत्रं समा भूप हरेर्दिनात् || २०४ ||

Neither Kashi, nor Gaya; neither Ganga nor Narmada; neither Godavari nor Kurukshetra. None of them are equal to the day of Lord Hari.

अश्वमेधसहस्राणि वाजपेयायुतानि च |

एकादष्युपवासस्य कलां नार्हन्ति षोडशीम् || २०४ ||

Neither thousands of Ashwamedha sacrifices nor hundreds of Vajapeya sacrifices are equivalent to even one sixteenth the merits of fasting on an Ekadashi.

एकादशीसमुत्थेन वह्निना पातकेन्धनं |

भस्मीभवति राजेन्द्र अपि जन्म शतोद्भवम् || २०५ ||

O Excellent King! The firewood, which are our sins, accumulated over hundreds of births are instantly burnt to ashes by the fire, which is the merit obtained, due to fasting on an Ekadashi!

नेदृशं पावनं किन्चिनरणां भुवि विद्यते |

यादृशं पद्मनाभस्य दिनं पातकहानिदम् || २०६ ||

There is no other day on this earth which is as purifying and capable of destroying our sins as the day of Lord Padmanabha.

तावत्पापानि देहेऽस्मिन्स्तिष्तन्ति मनुजाधिप |

यावन्नोपोषयेज्जन्तुः पद्मनाभदिनं शिवम् || २०७ ||

O King! Sins accumulate and stay in this human body only until one fasts on the day of Lord Padmanabha.

एकदशेन्द्रियैः पापं यत्कृतं भवति प्रभो |

एकदष्युपवासेन तत्सर्वं विलयं नयेत् || २०८ ||

O Lord! All the sins committed by the eleven sense organs are destroyed by fasting on the eleventh day (Ekadashi).

Note: The 11 sense organs are eyes, ears, nose, tongue, skin, mouth, hands, legs, renal and excretory organs and the mind.

एकादशीसमं किञ्चित् पापत्राणं न विद्यते |

व्याजेनापि कृता राजन् न दर्शयति भास्करिम् || २०९ ||

O King! There is nothing else that is equivalent to Ekadashi in destroying one's sins. Even if one observes Ekadashi just for showing off, such a person shall not see Yama.

(श्री व्यासः)) || अन्नं निवेदयेन्महयं प्राप्ते मद्वासरे शुभे |

तस्यापि नरकप्राप्तिः किं पुनर्भोजने कृते || २१० ||

Lord Veda Vyasa said:: On my day (Ekadashi), even if one offers me a little food, such a person will attain hell. What then of a person who actually consumes food himself!

(श्री व्यासः) || स ब्रहमहा स गोघ्नश्च स्तेनस्स गुरुतल्पगः |

एकादश्यां तु भुञ्जानः पक्षयोरुभयोरपि || २११ ||

Lord Veda Vyasa said:: One who consumes food on Ekadashi, be it in Shukla Paksha or Krishna Paksha, will get the sins of Brahma Hatya, Go Hatya, thieving, Gurupatni Gamana, and others.

वरं स्वमातृगमनं वरं गोमांसभक्षणम् |

वरं हत्या सुरापानमेकादश्यां तु भोजनात् || २१२ ||

Sleeping with one's own mother, consuming beef, killing a Brahmin, drinking alchohol – even these are ok when compared with consuming food on Ekadashi.

Note: This comparison is only used for highlighting the importance of Ekadashi fasting and is not a judgement on those immoral activities in any way.

एकादशी दिने पुण्ये भुञ्जते ये नराधमाः |

अवलोक्य मुखं तेषामादित्यमवलोकयेत् || २१३ ||

People who consume food on the auspicious day of Ekadashi are the lowest amongst humans. If one sees the inauspicious face of such people, one should watch the Sun (to cleanse oneself).

पृथिव्यां यानि पापानि ब्रह्महत्यादिकानि च |

अन्नमाश्रित्य तिष्ठन्ति सम्प्राप्ते हरिवासरे || २१४ ||

All the big sins on this earth, such as Brahma Hatya and others, take shelter and reside in food on the day of Lord Hari.

(रुग्मान्गदः) || अष्ट वर्षाधिको यस्तु अशीतिर्न हि पूर्यते |

यो भुङ्क्ते मानवः पापो विष्णोरहनि चागते || २१५ ||

Rugmangada said:: A person who is above eight years of age and less than eighty and consumes food on the day of Lord Vishnu, such a person is a big sinner!

पिता वा यदि वा पुत्रो भार्या वाऽपि सुहृज्जनः ।

पद्मनाभदिने भुङ्क्ते निग्राह्यो दस्युवद्भवेत ॥ २१६ ॥

Be it one's father, son, wife or friend, one who consumes food on the day of Lord Padmanabha is a criminal and qualifies for punishment.

(धर्म विभूषणः) ॥ प्रातर्हरिदिने लोकास्तिष्टध्वं चैकभोजनाः ।

अक्षार लवणास्सर्वे हविष्यान्न निषेविणः ॥ २१७ ॥

Dharma Vibhushana said:: O devotees! Tomorrow morning is Ekadashi. Hence, today, do not consume any kshara substances (cotyledons). Do not consume even salt. Stick to only havish foods (milk, curds, fruits, amla, etc).

अवनीतल्पशयनाः प्रियासङ्गविवर्जिताः ।

स्मरध्वं देवदेवेशं पुराणपुरुषोत्तमम् ॥ २१८ ॥

Do not have physical intercourse with your wife today. Sleep on the floor and constantly think of HIM who is the Lord of Brahma and others, the one who has been ever-present, the one who is the best amongst Purushas!

सकृद्भोजनं संयुक्ताह्युपवासे भविष्यथ ।

अकृतश्राद्धनिचया जलपिण्डोदक क्रियाः ॥ २१९ ॥

On Dashami, have food only once. On Ekadashi, observe complete fasting and do not perform rituals such as Shraddha, Tilodaka, Pinda Pradhana and Jala Tarpana.

(ब्रह्मा) || उपोष्य द्वादशीं पुण्यां सर्वपापक्षयप्रदाम् |

न पश्यति यमं वाऽपि नरकान् न च यातनाः || २२० ||

(व्यासः) || उपोष्या द्वादशी शुद्धा सर्वपापक्षयप्रदा |

न पश्यन्ति यमं वाऽपि नरकाणि च यातनाम् || २२१ ||

Brahma and Vyasa said:: On the holy day of Dwadashi, the day that destroys all sins, the ones who perform Upavasa shall never see Yama or Naraka. Such people will never undergo suffering in hell!

(शङ्करः) || रटंतीह पुराणानि भूयो भूयो वरानने |

न भोक्तव्यं न भोक्तव्यं सम्प्राप्ते हरिवासरे || २२२ ||

Shankara said:: All the Puranas are exclaiming the same thing again and again – that one should not consume food AND not consume food on Ekadashi!

द्वादशी न प्रमोक्तव्या यावदायुः प्रवर्तते |

अर्चनीयो हृषीकेशो विशुद्धेनान्तरात्मना || २२३ ||

Till one is alive, one should always observe Dwadashi. One should worship Lord Hrishikesha with a clean heart.

Greatness of Paramatma

भक्त्या ग्राह्यो हृषीकेशो न धनैर्धरणीसुराः |

भक्त्या सम्पूजितो विष्णुः फलं धत्ते समीहितम् || २२४ ||

O learned ones! Lord Hrishikesha can be obtained by devotion alone and not by wealth. To the one who worships him with devotion, HE grants all the desires.

जलेनापि जगन्नाथः पूजितः क्लेशनाशनः |

परितोषं प्रयात्याशु तृषार्तास्तु यथा जलैः || २२५ ||

Just as one who is suffering from thirst is immensely satisfied with water, Lord Jagannatha, the destroyer of all sorrows, is immensely satisfied even if one worships HIM with at least water.

आसीनस्य शयानस्य तिष्ठतो व्रजतोऽपि वा |

रमस्व पुण्डरीकाक्ष हृदये मम सर्वदा || २२६ ||

O Narasimha, the one who has lotus like eyes! Always reside in my heart, even when I am sitting, sleeping, standing or walking.

सर्वगश्चैव सर्वात्मा सर्वावस्थासु चाच्युतः |

रमस्व पुण्डरीकाक्ष नृसिंह हृदये मम || २२७ ||

O Lord Narasimha! the one who is omnipresent, the indestructible, the one with lotus like eyes and the one who is the Lord of all. Reside in my heart in every state of mine.

करावलम्बनं देहि श्रीकृष्णकमलेक्षण ।

भव पङ्कार्णवे घोरे मज्जतो मम शाश्वत ।। २२८ ।।

O Lord Krishna, the one with eyes like lotus! Please give me your hands which are my only refuge when I am sinking in the ocean of slush that is this wordly life (the cycle of life and death).

एकादश्यां न भुञ्जीत न सुरां वा पिबेत् क्वचित् ।

ब्राह्मणो नैव हन्तव्य इत्येषा वैदिकी स्मृतिः ।। २२९ ।।

The essence of the Vedas are that one must (a) never consume food on Ekadashi (b) never drink alchohol and (c) never kill a Brahmin (knowledgeable man).

त्राहि त्राहि जगन्नाथ वासुदेवाच्युताव्यय ।

मां समुद्धर गोविन्द दुःखसंसारसागरात् ।। २३० ।।

O Lord of the world! the one without any defects or modifications! the indestructible! the one whom the Vedas proclaim! O Vasudeva! Please always protect me. Get me out of this sorrow filled cycle of life and death.

एतत्पुण्यं परं गुह्यं पवित्रं पापनाशनम् ।

आयुष्यं च यशस्यं च कलि दुःस्वप्ननाशनम् ।। २३१ ।।

This topic (all the previously mentioned topics) gives lots of merits, is very secret, holy and destroys all sins. It also enhances ones life and fame and destroys the presence of Kali and bad dreams as well.

कलौ पापं कियन्मात्रं हत्यास्तेयादिसम्भवं ।

स्मृते मनसि गोविन्दे दह्यते तूलराशिवत् ।। २३२ ।।

In this Kali Yuga, what if there is lot of sin from activities like murder, thieving and others? The mere remembrance of Govinda destroys all the sins just like bales of cotton are burnt away!

कलौ केशवभक्तानां न भयं विद्यते क्वचित् |

स्मृते संकीर्तिते ध्याते संक्षयं याति पातकम् || २३३ ||

In Kali Yuga, the devotees of Lord Keshava have nothing to fear. All the sins get destroyed due to remembrance, chanting and meditation of the Lord.

अध्येतव्यमिदं शास्त्रं श्रोतव्यमनसूयया |

भक्तेभ्यश्च प्रदातव्यं धार्मिकेभ्यः पुनः पुनः || २३४ ||

This work must be heard without prejudice. This must be studied with devotion and must be repeatedly instructed to those who are on the path of Dharma.

अधीयान इदं सत्यं विष्णोर्माहात्म्यमुत्तमम् |

सर्वपापविनिर्मुक्तः प्राप्नोति परमं पदम् || २३५ ||

Those who study this work, which preaches the greatness and excellence of the Supreme Being, will lose all their sins and obtain the Supreme world of the Lord!

श्रुत्वा धर्मं विजानाति श्रुत्वा त्यजति दुर्मतिम् |

श्रुत्वा ज्ञानमवाप्नोति श्रुत्वा मोक्षं च गच्छति || २३६ ||

One who listens to this work will tread on the path of Dharma. One who listens to this work will give up evil thoughts. One who listens to this work will obtain knowledge (of the Lord). One who listens to this work will obtain salvation.

तस्मादिदं समाश्राव्यं श्रोतव्यं च सदैव हि ।

कुतर्कदाव दग्देभ्यो न दातव्यं कथंचन ।। २३७ ।।

Therefore, one must always listen to this Shastra. One must always instruct this Shastra to others. (But) This Shastra must never be given to those who are burnt in the fire of evil logic!

संसारविषपानेन ये मृताः प्राणिनो भुवि ।

अमृताय स्मृतस्तेषां कृष्णामृतमहार्णवः ।। २३८ ।।

In order to give nectar to the people on this earth who are (like) dead after consuming the poison of Samsara (cycle of life), this work called Krishnamruta Maharnava has been composed.

Shaligrama Tirtha

क्लिन्नं पादोदकेनैव यस्य नित्यं कलेवरम् ।

तीर्थकोटिसहस्रैस्तु स्नातो भवति प्रत्यहम् ॥ २३९ ॥

The act of sprinkling oneself with the holy water from the feet of Vishnu (i.e. theertha) is equal to taking bath daily in thousands of crores of Theertha Kshetras!

तीर्थकोटिसहस्रैस्तु सेवितैः किं प्रयोजनम् ।

तोयं यदि पिबेन्नित्यं शालग्राम शिलाच्युतम् ॥ २४० ॥

For one who consumes daily, the holy water offered to the Shaligrama Shila, what is the use of bathing in thousands of crores of Theertha Kshetras?

शालग्रामशिलास्पर्शं ये कुर्वन्ति दिने दिने ।

वाञ्छन्ति करसंस्पर्शं तेषां देवास्सवासवाः ॥ २४१ ॥

Those who touch the Shaligrama Shila everyday, even the Gods desire to touch the hands of such people.

Smarana of Harinama

दुस्सहो नारको वह्निर्दुस्सहा यमकिङ्कराः ।

विषमश्चान्तकपथः प्रेतत्वं चातिदारुणम् ॥ २४२ ॥

It is very difficult to tolerate the fire and Yama Kinkaras in hell. The path of Naraka is very laden with difficulties and the state of being a "preta" is very tough.

विचिन्त्य मनसाऽप्येवं पातकाद्विनिवर्तयेत् ।

स्मरणं कीर्तनं विष्णोः सदैव न परित्यजेत् ॥ २४३ ॥

All this must be thought through and evil actions, which lead to hell, must be given up. For this purpose, the constant remembrance and chanting of Lord Vishnu's name must never be given up.

(श्री वेदव्यासः) ॥ अच्युतानन्त गोविन्द नामोच्चारणभीषिताः ।

नश्यन्ति सकलाः रोगाः सत्यं सत्यं वदाम्यहम् ॥ २४४ ॥

Veda Vyasa said:: By the chanting of the Lord's names such as Achyuta, Ananta and Govinda, all diseases are utterly scared and they get destroyed. What I say is the truth – truth indeed!

सकृदुच्चारितं येन हरिरित्यक्षरद्वयम् ।

बद्धः परिकरस्तेन मोक्षाय गमनं प्रति ॥ २४५ ॥

Those who utter the two letters "Ha-ri" at least once, have got ready their luggage for the journey towards salvation!

एवं ब्रह्मादयो देवा ऋषयश्च तपोधनाः ।

कीर्तयन्ति सुर श्रेष्ठं देवं नारायणं प्रभुम् ।। २४६ ।।

In this way, Lord Brahma, all the other Gods and pious Rishis chant the holy name of Lord Narayana, the one who is the best, the one who is the Supreme Lord of all.

किं तस्य दानैः किं तीर्थैः किं तपोभिः किमध्वरैः ।

यो नित्यं ध्यायते देवं नारायणमनन्यधीः ।। २४७ ।।

For one who meditates with devotion upon Lord Narayana daily, what is the use of donations, of pilgrimages, of Tapas or of Yagnas?

नित्योत्सवो नित्यता च नित्यश्रीर्नित्यशो जयः ।

येषां हृदिस्थो भगवान् मङ्गलायतनो हरिः ।। २४८ ।।

For one who meditates upon Lord Hari in his heart, thinking of HIM as the Supreme One and the One with all auspicious attributes, every day is a festival, every day he obtains fame, every day he attains wealth and every day he emerges victorious.

Karma

जीवंश्चतुर्दशादूर्ध्वं पुरुषो नियमेन तु ।

स्त्रीवाऽप्यनूनदशकं देहं मानुषमार्जते ।। २४९ ।।

चतुर्दशोर्ध्वजीवीनि संसारश्चादि वर्जितः ।

अतोऽवित्तवा परं देवं मोक्षाशा का महामुने ।। २५० ।।

Irrespective of whether one is male or female, once a person crosses fourteen years of age, he or she commits enough Karma every single minute so as to ensure at least ten more births. This cycle of birth and death has been going on for an eternity. Therefore, without realizing the Supreme Lord Hari, how can one desire of Moksha?

आचतुर्दशमाद् वर्षात् कर्माणि नियमेन तु ।

दशावराणां देहानां कारणानि करोत्ययम् ।

अतः कर्मक्षयान्मुक्तिः कुत एव भविष्यति ।। २५१ ।।

Once a man crosses 14 years of age, he keeps doing enough Karma to guarantee himself at least 10 more bodies (births). How is it then possible to attain salvation after exhausting previous Karmas?

Hierarchy in Satkara

समानां विषमा पूजा विषमाणां समा तथा |

क्रियते येन देवोऽपि स्वपदाद् भ्रश्यते हि सः || २५२ ||

If one treats people of equal merit unequally, or if one treats unequals at the same level, such a person will fall from his position even if he is a devata.

वित्तं बन्धुवयः कर्म विद्या चैव तु पञ्चमी |

एतानि मान्यस्थानानि गरीयो यद्यदुत्तरम् || २५३ ||

Wealth, Relation, Age, Achievement and Knowledge. These are the five things which command respect. The latter ones better than the former one(s).

गुणानुसारिणीं पूजां समां दृष्टिं च यो नरः |

सर्वभूतेषु कुरुते तस्य विष्णुः प्रसीदति || २५४ ||

One who treats and respects all sentient beings according to their inherent Gunas and position; Lord Vishnu is very pleased with such a person.

यथा सुहृत्सुकर्तव्यं पितृशत्रुसुतेषु च |

तथा करोति पूजादि समबुद्धिः स उच्यते || २५५ ||

One who treats his parents, enemies, children and friends after understanding their nature (Gunas) and in accordance with their nature; such a person is known as ‘Samabuddhi’.

Nama Dharana

तिर्यक्पुन्ड्रं न कुर्वीत सम्प्राप्ते मरणेऽपि च |

न चान्यन्नाम विब्रूयात् परम् नारायणादृते ||

Even if one has to obtain death, one should never wear a horizontal 'Nama'. One should not utter the name of any other God than Narayana!

नैवेद्यशेषं देवस्य यो भुनक्ति दिने दिने |

सिक्थे सिक्थे भवेत्पुण्यं चान्द्रायणशताधिकम् || २५७ ||

One who consumes the remaining Naivedya of Lord Hari day after day, such a person will obtain merits in excess of hundred Chandrayana vratas for every morsel of such food he consumes.

ऊर्ध्वपुण्ड्रमृजुं सौम्यं ललाटे यस्य दृश्यते |

स चण्डालोऽपि शुद्धात्मा पूज्य एव न संशयः || २५८ ||

Even if a person is a Chandala, if we find a simple and beautiful Urdhva Pundra (vertical or upright mark – sign of a Vaishnava) on his forehead, such a person is a meritorious one and is worthy of respect. Let there be no doubt about this!

ऊर्ध्वपुण्ड्रं ललाटे तु दण्डाकारं सुशोभनं |

मध्ये छिद्रेण संयुक्तं तच्छिद्रं मम मन्दिरम् || २५९ ||

The urdhva pundra on the forehead should be straight like a stick, beautiful and should have an opening in the middle. That opening is where I reside!

अशुचिर्वाप्यनाचारो मनसा पापमाचरन् ।

शुचिरेव भवेन्नित्यं ऊर्ध्वपुण्ड्राङ्कितो नरः ।। २६० ।।

One who is unclean; One who does not practice any rituals; One who commits sins in his mind; Such people too become pure if they put on the urdhva pundra every day.

ऊर्ध्वपुण्ड्रविहीनस्य श्मशानसदृशं मुखम् ।

अवलोक्य मुखं तेषां आदित्यमवलोकयेत् ।। २६१ ।।

The face of a person who does not have urdhva pundra is like a cemetery. If one sees such a face, one should look at the Sun (to purify oneself).

यज्ञो दानं तपश्चैव स्वाध्यायः पितृतर्पणम् ।

व्यर्थं भवति तत्सर्वं ऊर्ध्वपुण्ड्रं विना कृतम् ।। २६२ ।।

Yagas, donations, tapas, learning vedas and tarpana to pitrus – all these become worthless if done without putting on urdhva pundra.

गोपीचन्दनलिप्ताङ्गो यं यं पश्यति चक्षुषा ।

तं तं शुद्धं विजानीयान्नात्र कार्या विचारणा ।। २६३ ।।

All those people who are merely seen by a person who has applied gopi chandana to his forehead, hands and other parts become purified. There is no doubt about this!

Greatness of Vaishnava

आस्फोटयन्ति पितरः प्रनृत्यन्ति पितामहाः ।

वैष्णवोऽस्मत्कुले जातः स नः संतारयिष्यति ॥ २६४ ॥

“A Vaishnava has been born in our family. He will take us out of hell!” saying so, the Pitrus of a just-born clap and celebrate. The Pitamahas of the family dance in joy!

जीवितं विष्णुभक्तस्य वरं पञ्चदिनान्यपि ।

न तु कल्पसहस्रैस्तु भक्तिहीनस्य केशवे ॥ २६५ ॥

Just five days of life as a devotee of Lord Vishnu is excellent. Even a lifetime of thousand kalpas is a waste if one does not have devotion towards Keshava.

किं तेन जातमात्रेण भूभारेणान्नशत्रुणा ।

यो जातो नार्चयेद्विष्णुं न स्मरेन्नापि कीर्तयेत् ॥ २६६ ॥

A person who does not perform worship, remembrance or chanting of Lord Vishnu is a burden on earth and an enemy of food. What is the use of the birth of such a person?

श्वपाकमिव नेक्षेत लोके विप्रमवैष्णवम् ।

वैष्णवो वर्णबाह्योऽपि पुनाति भुवनत्रयम् ॥ २६७ ॥

On this earth, if a person does not have devotion towards Vishnu, one should not even look at him, even if he is a Brahmin. If a person is born outside of the four Varnas, but is a devotee of Lord Vishnu, such a person will purify the three worlds!

(यमः) ||वैष्णवो यद्गृहे भुङ्क्ते येषां वैष्णवसंगतिः |

तेऽपि वः परिहर्तव्याः सत्सङ्गहतकिल्बिषाः ||२६८ ||

Yama said:: The person, at whose home a vaishnava has food, and who has contact with devotees of Vishnu, will be rid of all his sins due to his acquaintance with vaishnavas.

विष्णुभक्तस्य ये दासाः वैष्णवान्नभुजश्च ये |

तेऽपि तद्वद् द्विजा वैश्यगतिं यान्ति निराकुलाः ||२६९ ||

O Vaishya! Even the servants of a vaishnava and those brahmins who eat the food of a vaishnava (given by a vaishnava) will be rid of the sorrows of life and attain salvation, just like the vaishnava.

प्रार्थयेद्वैष्णवस्यान्नं प्रयत्ने च विचक्षणः |

सर्वपाप विनिर्मुक्तो विष्णुलोके महीयते ||२७० ||

One should always strive for and pray for food from a vaishnava. Due to this, one will be rid of all sins and will be respected in the abode of Lord Vishnu.

महापातकसंयुक्तो व्रजेद्वैष्णवमन्दिरम् |

याचयेदन्नममृतं तदभावे जलं पिबेत् ||२७१ ||

Even the biggest sinner should approach a vaishnava and request him for the food offered to Lord Vishnu in his home. If food is not available, he should at least drink water (from the vaishnava's home).

सर्वपापविशुद्ध्यर्थं विष्णुभक्तगृहं व्रजेत् |

तं नमस्कृत्य भक्त्या तु याचयेदन्नमुत्तमम् ||२७२ ||

In order to cleanse oneself from all the sins, one should go to the home of a Vishnu devotee, offer respects to him devoutly and request for food that has been offered to the Lord.

साङ्गं समुद्रं सन्यासं स ऋषिच्छन्ददैवतम् |

सदीक्षाविधिवत्स्नानं सयन्त्रं द्वादशाक्षरम् || २७३ ||

अष्टाक्षरं च मन्त्रेशं जपन्तस्ते हि वैष्णवाः |

तान्दृष्ट्वा ब्रह्महा शुद्धः स्यादन्यो वैष्णवः स्वयम् || २६४ ||

A true vaishnava is one who takes bath according to the rituals prescribed, performs anga-nyasa, mudra-nyasa, remembers the name of the rishi, chandas and devata, chants the best mantras of narayana ashtakshara and vasudeva dwadashakshara and maintains the vaishnava deeksha always. One who sees such a vaishnava, even if he is carrying the sins of brahma hatya, will be rid of all the sins. The vaishnava himself will become sin-free as well!

कृतघ्नो वाऽथ गोघ्नो वा हैतुकः सर्वपातकः |

गोपीचन्दनसंपर्कात् पूतो भवति मानवः || २७५ ||

One who is an ingrate; One who has killed cows; One who finds faults in the Vedas; One who has committed all sins; Even such people will become pure upon contact with gopi chandana.

यो ददाति द्विजातिभ्यश्चन्दनं गोपिमर्दितम् |

अपि सर्षपमात्रेण पुनात्यासप्तमं कुलम् || २७६ ||

If one donates even a small piece of chandana, that has been touched by gopis, to brahmins, seven generations of such a person will become free from sins!

नावैष्णवाय दातव्यं नोदबिन्दुं न तण्डुलम् |

चक्रान्किताय दातव्यं हव्यं कव्यं द्विजातये || २७७ ||

One should not offer any alms, not even a drop of water, to a person who is not a devotee of Vishnu. To a brahmin who has the chakra and shankha signs on his body, one should donate even the havis given to devatas and the kravya offered to pitrus.

(व्यासः) || दक्षिणे तु भुजे विप्रो बिभृयाद्वै सुदर्शनम् |

वामे शङ्खं च बिभृयात् तद्विष्णोरिति वै ऋचा || २७८ ||

Vyasa said:: While chanting the mantra “Tad Vishnoh paramam padam”, on the right shoulder, one should wear the mark of the sudarshana (chakra) and on the left shoulder, one should bear the mark of the shankha.

उपवीति बद्धशिखो ब्राह्मणो भुजमूलयोः |

धारयेच्छङ्कचक्रे तु पवित्रन्त इति श्रुतिः || २७९ ||

A brahmin who has the yagnopavita should tie his ‘shikha’ and bear the marks of shankha and chakra at the base of his shoulders. So says the shruti “pavitram te vitatam…”

(रुद्रः) || पञ्चायुधानि धार्याणि भक्तिश्रद्धोपब्रुन्हितैः |

ललाटे मूर्ध्नि हृद्बाह्वोरेकैकं तु पृथक् पृथक् || २८० ||

Rudra said:: Those who have devotion towards Lord Hari should wear the marks of the five weapons viz shankha, chakra, gada, padma and narayana using gopi chandana. The marks of each of the five weapons should be borne separately on the forehead, head, heart and shoulders.

ललाटे तु गदा धार्या मूर्ध्नि चापं शरं तथा |

हृत्पद्मं नन्दकं चैव शङ्खचक्रे भुजद्वये || २८१ ||

One should wear the mark of gada on the forehead, the marks of bow and arrow on the head, the marks of padma and koustubha on the heart and the marks of shankha and chakra on the shoulders.

ज्ञानी च कर्माणि सदोदितानि |

कुर्यादकामः सततं भवेत् || २८२ ||

Even a realized soul should not go after materialistic results. One should always be performing the karmas as prescribed in the shastras.

अतीतानागतज्ञानी त्रैलोक्योद्धरणक्षमः |

एतादृशोऽपि नाचारं श्रौतं स्मार्तं परित्यजेत् || २८३ ||

Even if one knows the past, present and future and even if one is capable of uplifting (doing good) the whole world, one should never give up the prescribed duties, as detailed in the shrutis and smrutis.

यदेव विद्यया करोति श्रद्धयोपनिषदा |

तदेव वीर्यवत्तरं भवति || २८४ ||

If one performs his duties according to his capacity and nature and with utmost devotion to, and knowledge of, the Lord, the actions of such a person will yield maximum results.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः |

एवं त्वयि नान्यथेतोऽस्ति कर्म लिप्यते नरे || २८५ ||

One should desire to live a hundred years by continuously doing the duties prescribed to oneself. If this is done, then no sins, from any activity, will stick on to an individual. If one gives up action, the sins will definitely stick!

आचारश्चैव साधूनामात्मनस्तुष्टिरेव च |

वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः || २८६ ||

That which is in accordance with the vedas is dharma. That which is against the vedas is adharma. That which is in accordance with the practice of good people (satvik people) and that which pleases them is dharma.

निष्कामं ज्ञानपूर्वं तु निवृत्तमिह चोच्यते |

निवृत्तं सेवमानस्तु ब्रह्माभ्येति सनातनम् || २८७ ||

That karma which is done without attachment to the results, and which is done with the knowledge of the Supreme Lord is known as ‘nivrutta karma’. One who performs nivrutta karma will attain parabramha, the One who is eternal and who is full of auspicious attributes!

Upasamhara and Mangala

यस्य त्रीण्युदितानि वेदवचने रूपाणि दिव्यान्यलम्

बट् तद्दर्शतमित्थमेव निहितं देवस्य भर्गो महत् |

वायो रामवचोनयं प्रथमकं पृक्षो द्वितीयं वपुः

मध्वो यत्तु तृतीयमेतदमुना ग्रन्थः कृतः केशवे ||२८८ ||

In the balittha sukta, the three amazing avatars of Lord Vayudeva are described. The three avatars have taken place as per the wishes of Lord Hari and the avatars have the same strength and knowledge as the moola roopa (of mukhya prana). The three avatars are also worthy of worship and are excellent. The first avatar of hanuman carried the words of Lord Rama to Seeta. The second avatar of bhima destroyed the army of the kauravas. The third avatar of madhva has composed this creation to obtain the grace of Lord Keshava.

श्रीमदानन्दतीर्थार्यसहस्रकिरणोत्थिता |

गोततिः सततं सेव्या गीर्वाणैः सिद्धिदा भवेत् ||२८९ ||

Let this work, which is like the rays of the glowing sun called anandatirtha, and which is like bright rays absorbed by even the devatas, grant all the good desires of ours.

यस्सर्वगुणसंपूर्णः सर्वदोषविवर्जितः ।

प्रीयतां प्रीत एवालं विष्णुर्मे परमः सुहृत् ॥ २९० ॥

Lord Vishnu is full of all auspicious attributes; He is free from all defects; He is always satisfied (contented, with no desires); He is my beloved Lord. Let HIM be pleased with this work!

॥ इति श्रीमदानन्दतीर्थभगवत्पादाचार्य विरचितः श्रीकृष्णामृतमहार्णवः समाप्तः ॥

|| Thus ends the Krishnamruta Maharnava, a work composed by Sri Madanandatirtha Bhagavatpadacharya ||

॥ श्रीकृष्णार्पणमस्तु ॥